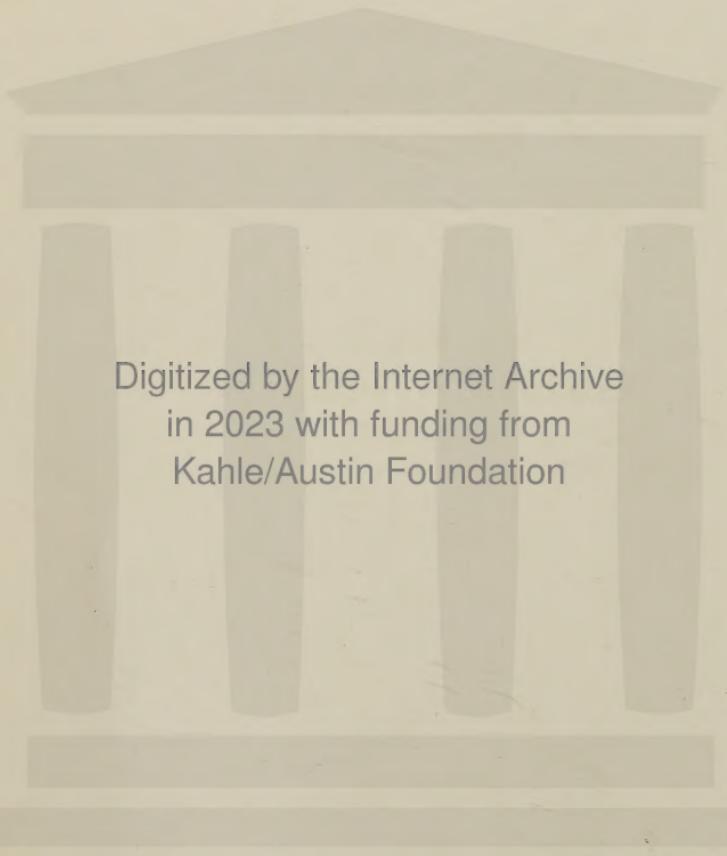


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THE RESTORATION HANDBOOK

Studies in the History and Principles
of the Movement to Restore
New Testament
Christianity

SERIES I.

By

FREDERICK D. KERSHNER

Author of "The Religion of Christ,"
"Christian Baptism," "How
to Promote Christian
Union," Etc.

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P R E F A C E

The purpose of this series of studies is to present in popular and yet systematic fashion a brief outline of the history and principles of the movement to restore New Testament Christianity inaugurated during the early part of the nineteenth century. The studies may be used at the prayer-meeting hour, in the Christian Endeavor or Bible-school periods, or at such other times as may be found most convenient. Wherever possible, it will be helpful to have at hand at least a few of the more important reference books mentioned in the series, for the consultation of the class. The lessons are adapted to the question-and-answer method of teaching, or may be taught by the topical, round-table or lecture methods, as the teacher may prefer.

Under ordinary circumstances, the minister is the best person to lead and direct classes studying the handbook, but any man or woman qualified to teach in the Bible school will have no difficulty in using it. It will be found to be an excellent text for use in preparing for a revival meeting or in connection with the average teacher-training course. The Restoration movement makes its appeal to the thoughtful consideration of earnest seekers after truth everywhere. It succeeds best when it can secure a careful and serious hearing for the facts which it presents. It is in order to assist in gaining such a hearing that the present manual has been prepared.

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OUTLINE OF THE COURSE IN FULL

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- Lesson II. Original Constitution and Polity of the Church.
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- Lesson I. The Original Unity.
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PART I. RESTORATION HISTORY

Six Lessons on the History of the Restoration

- LESSON I. ORIGIN AND PURPOSE OF THE RESTORATION MOVEMENT.
- LESSON II. HISTORICAL BEGINNINGS OF THE RESTORATION MOVEMENT.
- LESSON III. THOMAS CAMPBELL AND THE "DECLARATION AND ADDRESS."
- LESSON IV. THE LIFE AND WORK OF ALEXANDER CAMPBELL.
- LESSON V. THE LIFE AND WORK OF BARTON W. STONE.
- LESSON VI. THE RESTORATION FULLY LAUNCHED—WALTER SCOTT.

LESSON I. ORIGIN AND PURPOSE OF THE RESTORATION MOVEMENT

I. Origin of the Movement.

The Restoration movement originated in a desire, on the part of a number of God-fearing men and women, to complete the work of the Protestant Reformation by restoring the New Testament church and the practice of apostolic Christianity. There was no thought, in the minds of these people, of founding a church. Their one purpose was to reproduce the church of Christ as it is portrayed in the New Testament.

II. Restoration and Reformation.

The various leaders of the Protestant Reformation had aimed at reforming the Roman Catholic Church rather than at restoring the church of the apostles. Luther, Calvin, Wesley and others lopped off many of the abuses of the church, but, by failing to go back entirely to the New Testament foundation, they left much undone. Moreover, in their strife with Catholicism they split up into numerous sects or parties and lost their vision of the one body of Christ—the one united church.

III. Chief Features of the Plea.

The chief features in the Restoration plea are the following:

1. The acknowledgment of the New Testament Scriptures as the only authoritative rule of faith and practice for Christians.

2. The renouncing of all human creeds and the acceptance of Jesus as the Christ, the Son of God, as the only creed binding upon members of the church of Christ.

3. The restoration of the apostolic or New Testament church, with its ordinances and life as originally practiced in apostolic times.

4. The union of all Christians upon the basis of the platform laid down in the preceding propositions. The plea has sometimes been regarded as primarily a plea for Christian union, but it was only upon the basis mentioned that union has been advocated.

It may be well to outline a little more fully the four features suggested above:

IV. The First Feature—Authority of the Scriptures.

The idea of the New Testament, and the New Testament alone, as the only rule of faith and practice for Christians is now accepted much more widely than it was some years ago. It is a position which cuts the ground from under the theory of Roman Catholicism that the church has authority to change or supersede Scriptural teaching. It also does away with the addition of man-made rules or tests to the word of God. It is in reality the core of the Protestant position as originally advocated by Wyclif, Hus, Luther and the Reformers in general. The only ultimate authority in religion, according to this position, rests in the inspired word of God as it has come down to us in the Bible. The advocates of the Restoration are, therefore, of necessity staunch defenders of the integrity and inspiration of the Holy Scriptures.

V. The Second Feature—Christ the Only Creed.

The assertion of the divine creed formulated in the confession of Peter (Matt. 16: 16), as the only creed of the church of Christ, follows naturally from the acceptance of the Bible as the only seat of authority in religion. There is no other creed known to the Scriptures save this "good confession." It was enough creed to make people Christians in the apostolic days, and if we accept the Bible as our sole authority, it is enough to-day. This creed means an acceptance of the living, personal Christ as our Saviour and Lord. It is for this reason that ministers of the Restoration have frequently used the slogan, "No Creed but the Christ."

VI. The Third Feature—The New Testament Church.

The restoration of the ordinances and life of the apostolic church means the discarding of all man-made innovations and of every practice which can not be fully sustained by an appeal to the Scriptures. Early in the history of the movement the Campbells, who were then pedobaptists, were forced to give up infant baptism

because they could not find Scriptural authority for it. Because they could find no warrant for affusion in the New Testament, they were also forced to accept immersion as the only apostolic form of baptism. In every case, their appeal was to the Bible and to the records dealing with the church of Christ as contained in the New Testament.

VII. The Fourth Feature—Christian Union.

The plea for Christian union upon the basis of a complete restoration of the original church of Christ was a prominent feature of the movement from the beginning. The position taken is logical and simple. The original church of Christ was one (John 17: 20, 21; 1 Cor. 1: 10-13; Eph. 4: 1-6), and when this church is restored all Christians will be one again. The denominational theory is an error and sectarianism is a sin. Christ founded but one church, and Christians are separated to-day because they have failed to remain true to the church which he founded. The only way to unite them permanently is for them all to come back to the original foundation. Human schemes for union will never prove effective because they do not go deep enough to touch the root of the matter.

SCRIPTURE REFERENCES.

Matt. 16: 15-18; Acts 2: 37-42; 2 Tim. 3: 14-17; 1 Cor. 1: 10-13.

BLACKBOARD OUTLINE.

| THE RESTORATION MOVEMENT | EMBRACES | EXCLUDES |
|--------------------------|--|--|
| | 1. Christ's Book. 2. Christ's Creed. 3. Christ's Church. 4. Union of Christ's Followers. Completes the Reformation by Restoration. | 1. Human Teachings. 2. Human Creeds. 3. Human Ecclesiasticisms. 4. Sectarian Divisions. |

OTHER REFERENCES.

The list of books which follows will be found helpful to those who wish to go into the subject more thoroughly. The books are named in the order of their relative importance in the study of the lesson. If only one is consulted, it should be the first one on the list:

1. Errett—"Our Position."
2. Davis—"How the Disciples Began and Grew," Chapter I.
3. Davis—"The Restoration Movement of the Nineteenth Century," Chapters I.-VI.
4. Kershner—"How to Promote Christian Union," Chapters I.-III.
5. Oliver—"New Testament Christianity," Chapter XX.

TOPICS FOR DISCUSSION.

1. Causes of the Restoration Movement.
2. Restoration versus Reformation.
3. The Work of the Great Protestant Reformers, especially Luther, Calvin and Wesley.
4. The Authority of the Church versus the Authority of the Bible.
5. Historic Creeds and the Bible Creed.
6. The Bible and Protestantism.
7. The True Basis of Christian Union.

QUESTIONS ON THE LESSON.

1. How did the Restoration movement originate?
2. Was there any intention of founding a new church?
3. Distinguish between restoration and reformation.
4. How was the Restoration movement related to the Protestant Reformation?
5. In what two important respects did the Reformation fail?
6. Name the four chief features of the Restoration plea.
7. In what sense was it a plea for Christian union?
8. What place does this plea give to the New Testament?
9. What is the only ultimate authority in religion?
10. What is the only creed mentioned in the Bible?
11. Is this creed sufficient to-day? Why?
12. What does this creed involve?
13. What is the third point in the Restoration plea?
14. How is it related to the first and second?
15. Why did the Campbells give up infant baptism?
16. Why did they accept immersion?
17. Can we give up their position in regard to these things without giving up our plea? Why?
18. How is the question of Christian union related to the Restoration movement?
19. Why does the plea oppose denominationalism?
20. What attitude does it take toward human schemes for union?

LESSON II. HISTORICAL BEGINNINGS OF THE RESTORATION MOVEMENT

I. Historical Beginnings—Outline.

The Restoration movement did not begin with the work of any one man. Toward the close of the eighteenth and at the beginning

of the nineteenth century a number of people in different places and under different circumstances conceived the idea of restoring the apostolic church. Some of the more important of these leaders were the following:

1. James O'Kelly in North Carolina in 1793.
2. Abner Jones in New Hampshire, 1800-1803.
3. J. A. Haldane in Edinburgh, Scotland, in 1798.
4. Alexander Carson in Tubemore, Ireland, in 1807.
5. J. R. Jones in Criccieth, Wales, the home of David Lloyd George, in 1799.
6. Barton W. Stone in Kentucky in 1801-4.
7. Thomas and Alexander Campbell in Pennsylvania in 1809.

Of this list, which is not complete, but which will give an idea of the extent of the movement, the last three names mentioned are by far the most significant.

II. James O'Kelly.

James O'Kelly was a minister in the Methodist Church who favored the congregational form of government and the New Testament as the only book of discipline. When his own church, under the leadership of Coke and Asbury, adopted the episcopacy, O'Kelly and his friends withdrew. At Manakin Town, N. C., on Christmas Day, 1793, the secession was accomplished. O'Kelly and his adherents adopted the name "Christian," acknowledged Christ as the only head of the church and the Bible as the only rule of faith and practice. The movement which he started was later swallowed up in the larger current, but he and his followers deserve credit as pioneers of the Restoration idea.

III. Abner Jones.

Dr. Abner Jones, of Hartland, Vt., early in the nineteenth century began to urge the abandonment of human creeds and disciplines and a return to the doctrines and practice of the New Testament church. From 1800 to 1803 he organized congregations at Lyndon, Vt., and at Bradford and Pierpont, N. H. Many of these churches later entered what became known as the "Christian Connection" or the "Christian" denomination. They still refuse to wear any name except "Christian" or to accept any human creeds as authoritative.

IV. J. A. Haldane.

In January, 1799, James Haldane organized a church with 310 charter members in Edinburgh, Scotland, based upon the idea of abandoning human innovations and returning to the apostolic model. There is much similarity between the work of Haldane and that of Alexander Campbell. For some reason, however the movement never

took root in Scotland as it did later in America. Nevertheless, the influence of James Haldane and of his brother Robert is still felt in their native land. J. A. Haldane died Feb. 8, 1851, in his eighty-third year, having served his Edinburgh congregation for fifty-two years.

V. Alexander Carson.

Of the work of Carson little is known. He was a member and leader in a church at Tubemore, Ireland, which was organized in 1807 upon the platform of New Testament restoration. As was the case with the work of the Haldanes, the movement in Ireland failed to make distinct progress, though it had its influence upon later history.

VI. J. R. Jones.

J. R. Jones was the leader of the movement for the restoration of the New Testament church in Wales. His work dates back to 1795, and possibly earlier. He was the minister and leader of the church at Criccieth, Wales, which he served until his death in 1822. His successor was David Lloyd, the father of Richard Lloyd, the uncle and foster-father of David Lloyd George, the Premier of England. David Lloyd was succeeded in the ministry at Criccieth by William Jones, who, in 1841, definitely allied the church with the movement started by the Campbells in America. William Jones was followed by Richard Lloyd, who served the church until his death a few years ago. David Lloyd George early became a member of this church and still retains his membership in it. Moreover, the movement in Wales took definite root and is now in a flourishing condition. Lloyd George said only recently: "A very large part of the economic and social principles I am pressing upon the English people, I obtained from reading the writings of Alexander Campbell."

VII. Barton W. Stone.

B. W. Stone was a minister in the Presbyterian Church who conducted the famous Cane Ridge revival in Kentucky in 1801. This revival marked the beginning of a movement for the return to the church of the New Testament which later became of great importance. So significant was the work of Barton Stone that it will be made the subject of special study later. Here we need only observe that, along with the Campbells, Mr. Stone ranks among the foremost figures in the history of the Restoration movement in America.

VIII. The Campbells.

The names of Thomas and Alexander Campbell are usually regarded as the most important in early Restoration history. On this account they must be made the theme of special study in later chapters. Thomas Campbell was born in Ireland in 1763, and died at Bethany,

W. Va., in 1854. He emigrated to America in 1807, and issued the famous "Declaration and Address" in 1809.

Alexander Campbell was born in Ireland, Sept. 12, 1788. No review of his life will be given here, as it will be made the subject of special analysis later. Undoubtedly to Alexander Campbell, more than to any other one man, must be ascribed the rapid growth and progress of the Restoration plea.

SCRIPTURE REFERENCES.

The same as under Lesson I.

BLACKBOARD OUTLINE.

BEGINNINGS

| |
|-------------------------------------|
| 1. O'Kelly—1798—North Carolina. |
| 2. A. Jones—1800—New Hampshire. |
| 3. Haldane—1798—Scotland. |
| 4. Carson—1807—Ireland. |
| 5. J. R. Jones—1795—Wales. |
| 6. Stone—1801—Kentucky. |
| 7. The Campbells—1800—Pennsylvania. |

OTHER REFERENCES.

1. Richardson—"Memoirs of A. Campbell," Vol. I., Chaps. I.-XI.; Vol. II., Chap. VI.
2. Davis—"Restoration Movement of the Nineteenth Century," Chapters VI.-IX.
3. Davis—"How the Disciples Began and Grew," Chapters I. and II.

If there is time for only brief reading, the last-named volume should be consulted in preference to the others.

TOPICS FOR DISCUSSION.

1. The Life and Work of O'Kelly.
2. The Life and Work of Abner Jones.
3. Relation of the "Christian Connection" to the Restoration.
4. The Restoration in Scotland.
5. The Restoration in Ireland.
6. The Restoration in Wales.
7. Present Status of the Restoration Movement in Great Britain.
8. Comparative Value of the Work of B. W. Stone and of the Campbells.

QUESTIONS ON THE LESSON.

1. Did any one man originate the Restoration movement?
2. Name eight leaders of the movement.
3. Outline the work of O'Kelly.

4. Who was Abner Jones? What became of his work?
5. Sketch the life and work of James Haldane.
6. Who was Alexander Carson? Where was he located?
7. Outline the beginnings of the movement in Wales.
8. What prominent English statesman is linked to the movement in Wales?
9. What does Mr. Lloyd George say of the influence of Alexander Campbell upon his work?
10. Who was Barton W. Stone?
11. What place does he occupy in Restoration history?
12. When and where was Thomas Campbell born? When did he come to America?
13. Give a brief sketch of the history of A. Campbell.
14. What place does Alexander Campbell occupy in Restoration history?

LESSON III. THOMAS CAMPBELL AND THE "DECLARATION AND ADDRESS"

I. Thomas Campbell.

Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763, and died in Bethany, W. Va., Jan. 4, 1854. His ancestors were from Argyleshire in western Scotland, and he was married at the age of twenty-four to Jane Corneigle, who was of French Huguenot descent. His father, Archibald Campbell, was born a Roman Catholic, but later joined the Church of England. Thomas Campbell became a member of the Seceder Presbyterian Church and a minister in that communion. On account of ill health, he emigrated to America in 1807, and located in Washington County, Pa. While acting as minister for a Seceder Presbyterian church in this section, he invited the members of other Presbyterian churches to the Lord's table. This was contrary to the rules of his church, and he was censured by the Presbytery of Chartiers for his action. He appealed to the Synod of North America, the highest governing body in his communion, but his position was not sustained. He then withdrew from the Seceders Church. On Aug. 17, 1809, he organized the "Christian Association of Washington County, Pa.," and published his historic "Declaration and Address," usually regarded as the Magna Charta of the Restoration. About this time he was joined by his son Alexander, and his later history may be best considered under the career of the latter.

Thomas Campbell was a man of splendid intellectual ability, of rare spiritual fervor and of extraordinary kindness and gentleness of

disposition. He lacked the aggressive and forensic powers of his son, but was in other respects fully his equal.

II. The Declaration and Address.

The "Declaration and Address" was the first document issued to the world definitely and comprehensively proclaiming the Restoration plea. It covers fifty-four closely printed pages and contains more than thirty thousand words. It embodies thirteen propositions, which may be summarized as follows:

1. That the church of Christ is "essentially, intentionally and constitutionally one."
2. That although this unity presupposes and permits the existence of separate congregations or societies, there should be perfect harmony and unity of spirit among all of them.
3. That the Bible is the only rule of faith and practice for Christians.
4. That the Old and New Testaments alone contain the authoritative constitution of the church of Christ.
5. That no human authority has power to amend or change the original constitution and laws of the church.
6. That inferences and deductions from the Scriptures, however valuable, can not be made binding upon the consciences of Christians.
7. That differences of opinion with regard to such inferences shall not be made tests of fellowship or communion.
8. That faith in Jesus Christ as the Son of God is a sufficient profession to entitle a man or woman to become a member of the church of Christ.
9. That all who have made such a profession, and who manifest their sincerity by their conduct, should love each other as brethren and as members of the same body and joint-heirs of the same inheritance.
10. That division among Christians is antichristian, antisciptural, unnatural and to be abhorred.
11. That neglect of the revealed will of God and the introduction of human innovations are and have been the causes of all the corruptions and divisions that have ever taken place in the church of God.
12. That all that is necessary to secure the highest state of purity and perfection in the church is to restore the original ordinances and constitution as exhibited in the New Testament.
13. That any additions to the New Testament program which circumstances may seem to require, shall be regarded as human expedients and shall not be given a place of higher authority in the church than is permitted by the fallible character of their origin.

III. Brief Summary of the Declaration and Address.

The foregoing propositions may be still further condensed under the following brief headings:

1. The unity of the church of Christ.
2. Congregational diversity.
3. The Bible the only rule of faith and practice.
4. The New Testament the supreme authority for Christians.
5. All human authority disallowed in the church.
6. Deductions from the Bible are not binding upon Christians.
7. Opinions can not be made tests of fellowship.
8. The only creed of the church is faith in the divine Christ.
9. All who accept this creed and live by it are brothers in Christ.
10. Sectarian divisions among Christians are unchristian.
11. The cause of such divisions is the neglect of God's word and the introduction of human innovations.
12. The cure for such divisions is the restoration of the New Testament church.
13. Human expedients in the church, when permissible, are not to usurp the authority granted to the Scriptures.

Wherever possible, the entire "Declaration and Address" should be read and studied in its original form. It is one of the greatest documents in church history.

SCRIPTURE REFERENCES.

The same references under Lessons I. and II. apply to this lesson also, as the "Declaration and Address" contains the fourfold outline of the Restoration somewhat expanded. The following Scriptures bearing upon the sin of sectarian division may be profitably consulted: Rom. 15: 1-7; 1 Cor. 12: 4-13; Phil. 2: 1-4; Col. 3: 12-15.

BLACKBOARD OUTLINE.

| | | |
|-----------------------------|--|--|
| I. Thomas Campbell | <ol style="list-style-type: none"> 1. Born 1763. 2. America 1807. 3. Dec. and Add. 1809. 4. Died 1854. | <ol style="list-style-type: none"> 1. Unity of Church. 2. Congregational Diversity. 3. Authority of Bible. 4. Authority of N. T. 5. No Human Authority. 6. Human Creeds. 7. Opinions Free. 8. Christ the Creed of Church. 9. Christian Brotherhood. 10. Evil of Sectarianism. 11. Cause of Divisions. 12. Cure of Divisions. 13. Law of Expedients. |
| | | |
| II. Declaration and Address | | |

OTHER REFERENCES.

1. Davis—"How the Disciples Began and Grew," Chapter III.
2. Davis—"Restoration Movement of the Nineteenth Century," Chapters X. and XI.
3. Richardson—"Memoirs of A. Campbell," Vol. I., Chap. XIV.
4. Kershner—"How to Promote Christian Union," Chapter VI.

The best work of all to consult is a copy of the unabridged edition of the "Declaration and Address" itself. This may now be secured in pamphlet form at very slight expense, and is indispensable for a thorough study of early Restoration history.

TOPICS FOR DISCUSSION.

1. The Early Life of Thomas Campbell.
2. Thomas Campbell in America.
3. Thomas and Alexander Campbell Contrasted.
4. Circumstances Attending the Writing and Publication of the "Declaration and Address."
5. Main Propositions of the "Declaration."
6. Subsidiary Propositions of the "Declaration."
7. Influence of the "Declaration and Address" upon Religious History.
8. Mistaken inferences from the "Declaration and Address."

QUESTIONS ON THE LESSON.

1. When and where was Thomas Campbell born?
2. When and where did he die?
3. Give a brief sketch of his early life.
4. Why did he come to America?
5. Outline his early experiences in this country.
6. Why did he leave the Seceders Church?
7. Why did he publish the "Declaration and Address"?
8. How did Thomas Campbell differ from Alexander?
9. What can you say about the general character of the "Declaration and Address"?
10. What other name is sometimes given it?
11. State the substance of Proposition 1. Why do you suppose this proposition was placed first?
12. What form of church polity is recognized and advocated in Proposition 2?
13. Summarize Propositions 3 and 4. What is the relative importance of these propositions?
14. How are Propositions 5, 6 and 7 related? Point out the respects in which they differ.

15. What is the relative importance of Proposition 8? How is it related to it?
16. How is Proposition 10 related to the special circumstances which were responsible for the "Declaration and Address"?
17. What is the position taken in Propositions 11 and 12? How are they related? What is their relative importance?
18. Explain the meaning of Proposition 13. Give a practical illustration of its application.
19. Which, in your judgment, are the four great propositions of the "Declaration"?
20. Is there anything in the "Declaration and Address" which was abandoned in the later development of the Restoration plea?

LESSON IV. THE LIFE AND WORK OF ALEXANDER CAMPBELL

I. General Outline.

The life of Alexander Campbell is difficult to summarize in a few words. Competent authorities are now recognizing the fact that Campbell holds a place along with Luther, Calvin and Wesley as one of the supremely great figures in modern history. His writings are voluminous and would fill a large shelf in any library. The mere recital of the important facts in his career requires a volume. "Richardson's Memoirs," which is the authoritative biography of Mr. Campbell, contains 1,225 closely printed pages. Despite its length, it is a fascinatingly written book and should be read by every one who wishes to secure a thorough acquaintance with the early history of the Restoration.

The career of Alexander Campbell may be briefly outlined under the following captions: (1) Early History; (2) Early American Experiences; (3) Association with the Baptists; (4) Period of the Debates; (5) Later History.

II. Early History (1788-1809).

This period dates from Mr. Campbell's birth near Shane's Castle, County Antrim, Ireland, Sept. 12, 1788, to his arrival in America, on Sept. 29, 1809. His boyhood days were spent on a farm. He was educated at an academy conducted by his Uncles Archibald and Enos Campbell, and at the University of Glasgow. When his father left for America, Alexander, although only nineteen years old, was placed in charge of Thomas Campbell's academy at Rich Hill, Ireland. Having been sent for by his father, he embarked for America, but was shipwrecked and for a time gave himself up as lost. While in this condition, like Martin Luther in a position somewhat similar,

he dedicated himself wholly to God's service in the event of his life being spared. He finally reached New York, as already stated, on Sept. 29, 1809.

III. Early American Experiences (1809-1813).

This period dates from the arrival of Mr. Campbell in America to his union with the Redstone Baptist Association in the autumn of 1813. The principal items in the history are:

1. Separation from the Presbyterian Church and organization of the Independent Brush Run congregation, May 4, 1811.
2. A. Campbell's first sermon delivered on July 15, 1810, from Matt. 7: 24-27.
3. A. Campbell married to Miss Margaret Brown, daughter of John Brown, of Brooke County, W. Va., March 12, 1811.
4. Mr. Campbell ordained to the ministry Jan. 1, 1812.
5. Mr. Campbell's first child, Jane Campbell, born March 13, 1812.
6. The Campbells (Thomas and Alexander) immersed in Buffalo Creek, June 12, 1812.
7. Question of infant baptism raised in connection with the birth of Jane Campbell, Alexander's daughter, and decided negatively.
8. Union of the Brush Run Church with the Redstone Baptist Association, 1813.

IV. Association with the Baptists (1813-1830).

This period dates from the union of the Brush Run Church with the Redstone Baptist Association to the time when the churches, following the leadership of the Campbells and Walter Scott, became independent organizations around or near the year 1830. It was a period filled with important events of which we mention only the most significant.

1. Delivery of the famous "Sermon on the Law," by A. Campbell, at Cross Creek, Va., Sept. 1, 1816.
2. Founding of the *Christian Baptist*, a monthly religious journal, in 1823.
3. Union with the Mahoning (O.) Baptist Association in 1824.
4. First meeting of Alex. Campbell and B. W. Stone in 1824.
5. Beginning of the Western Reserve evangelistic campaign under Walter Scott in 1827.
6. Death of Mrs. Campbell, Oct. 22, 1827.
7. Final separation from the Baptists in 1830.

This was a period of intense evangelistic activity. It also marked the rise of Mr. Campbell's journalistic and educational efforts, which later became of so much importance to the Restoration movement.

V. Period of the Debates (1830-1843).

Alexander Campbell was beyond doubt the greatest religious debater since the days of the Apostles. His accurate scholarship, his

readiness of speech, his impressive appearance on the platform, and, above all, his unerring logic, made him a most formidable antagonist. Mr. Campbell never debated, however, for the mere sake of debating; his object was always the propagation of truth, and he would have scorned the idea of ever, in the courtroom or modern college fashion, taking "either side of a question." The greatest discussions in which he figured were the following:

1. Debate with John Walker, Mt. Pleasant, O., June, 1820; subject, "Baptism."
2. Debate with McCalla, Washington, Ky., October, 1823; subject, "Baptism."
- Both Messrs. Walker and McCalla were ministers in the Presbyterian Church.
3. Debate with Robert Owen, Cincinnati, O., April, 1830; subject, "Christianity versus Skepticism."
4. Debate with Bishop Purcell, Cincinnati, O., January, 1837; subject, "Roman Catholicism."
5. Debate with N. L. Rice, Lexington, Ky., November, 1843; subject, "The Principles of the Restoration."

Of these debates, the last three were by far the most significant, the debate with Mr. Rice being the most complete and adequate statement of Restoration principles ever published. It was in all probability the greatest religious discussion ever recorded in human history.

VI. Later History (1843-1866).

This period covers the concluding years in the life of Mr. Campbell. It dates from his debate with Mr. Rice, the latter part of 1843, down to his death at Bethany, W. Va., March 4, 1866. It includes the period of the rapid rise and growth in influence of the plea of the Restoration. The outstanding features in the history are the following:

1. Founding of the *Millennial Harbinger*, 1830; enlarged, 1846.
2. Founding of Bethany College, 1841.
3. Visit to Europe, 1847.
4. Organization of the American Christian Missionary Society, with Mr. Campbell as first president, 1849.
5. Death of A. Campbell, 1866.

Some of the events mentioned above slightly overlap the fourth period. The distinguishing features of the two periods are that, in the main, Period IV. was the period of discussion and controversy, while Period V. was the period of organization and construction.

Mr. Campbell was married a second time, to Miss Selina H. Bakeswell, in 1829. He was the father of fourteen children, one of whom, Mrs. Decima Barclay, is still living at the time of this writing.

SCRIPTURE REFERENCES.

This lesson being chiefly biographical, there are no Scriptural references to be assigned aside from those already given. It should be especially emphasized, however, that Mr. Campbell was essentially, despite his classical scholarship, a man of one Book—the Bible. When he founded Bethany College he made the Scriptures the chief text-book in the institution, thereby setting an example for the colleges which grew up later under Restoration auspices.

BLACKBOARD OUTLINE.

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|--|--|
| Life of Alexander Campbell 1788-1866 | Period I. Early History (1788-1809) Period II. In America (1809- 813) Period III. The Baptists (1813-1830) Period IV. Debates (1830-1848) Period V. Organization (1848-1866) |
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OTHER REFERENCES.

1. Richardson—"Memoirs of A. Campbell."

This is the outstanding and authoritative life of Alexander Campbell. It is the greatest book ever published on the early history of the Restoration. It is lengthy and it will require some time for the average man to read it, but the results will amply repay the time spent upon it.

2. Davis—"The Restoration Movement of the Nineteenth Century," Chapters XII.-XXII.

3. Davis—"How the Disciples Began and Grew," Chapters IV., V., VII. and VIII.

There are many other excellent books upon the life and work of A. Campbell, but the above volumes contain all of the essential facts. Richardson should be read for details; "How the Disciples Began and Grew," for a brief summary.

TOPICS FOR DISCUSSION.

1. The Early Life of A. Campbell.
2. Alexander Campbell in America.
3. The Sermon on the Law.
4. Baptists and the Restoration.
5. Mr. Campbell as a Debater.
6. Mr. Campbell as a Preacher.
7. Mr. Campbell as an Author.
8. Mr. Campbell as an Educator.
9. Personal Character of Alexander Campbell.

QUESTIONS ON THE LESSON.

1. When and where was A. Campbell born?
2. Sketch his early life.
3. When and why did he come to America?
4. Give the chief periods in his history.
5. What do you know of the Sermon on the Law.
6. Sketch his relations with the Baptists.
7. Name five of his debates.
8. What special qualifications did he possess as a debater?
9. What was his most important debate? Tell what you know of it.
10. Sketch his work as an editor.
11. What do you know of him as an educator?
12. What were the special characteristics of Period III.?
13. What of Period IV.?
14. What of Period V.?
15. What do you know of Mr. Campbell's personal history?
16. When and where did he die?
17. Mention his most prominent works.
18. What is his authoritative biography?
19. What is your estimate of his work as a whole?
20. How does Alexander Campbell rank in religious history?

LESSON V. THE LIFE AND WORK OF BARTON W. STONE

I. General Outline.

Thomas and Alexander Campbell, while perhaps the most prominent leaders of the Restoration movement, by no means represented it in its entirety. Almost equally significant with their efforts was the work of Barton W. Stone and his followers in Kentucky. The union of the Campbell and Stone forces in the early thirties of the nineteenth century first gave the movement its national and, indeed, world-wide significance. Stone, like the Campbells, was a Presbyterian minister. Possessing perhaps less of Alexander Campbell's logical insight, Barton W. Stone had more emotional and evangelistic fervor. His contribution was of paramount importance to the movement, and it is that contribution which is the subject of the present lesson.

II. Life of B. W. Stone (1772-1844).

Barton Warren Stone was born at Port Tobacco, Md., Dec. 24, 1772, and died at Hannibal, Mo., Nov. 9, 1844. His body was buried at Cane Ridge, Ky., where his work as a reformer had its beginning. His life may be summarized under the following outline:

1. Early career (1772-1799).

2. Cane Ridge revival (1799-1801).
3. The Springfield Presbytery (1802-1804).
4. Independent career (1804-1831).
5. Union with the Campbells (1831).
6. Later history (1772-1844).

III. Early Career (1772-1799).

Barton W. Stone's father died when his son was only a little boy, and the widowed mother, during the dark days of the Revolutionary War, moved from Maryland to Pittsylvania County, Va. Among Barton's earliest recollections was the roar of the artillery near his home at the battle of Guilford Courthouse between Greene and Cornwallis. He was sent to Guilford (N. C.) Academy, for his early education. Here he was converted after an experience somewhat resembling that of John Bunyan. In 1793 he became a candidate for the ministry, but, having doubts about some points in the Presbyterian theology, he sought employment as a teacher and taught for several years. In 1796 he was licensed to preach, and at the close of that year became minister of the churches at Cane Ridge and Concord, Bourbon County, Ky. In 1798 he was fully ordained to the ministry of the Presbyterian Church, although he refused to accept the Confession of Faith without qualification. He continued preaching for the Cane Ridge Church until the great revival of 1801.

III. Cane Ridge Revival (1801).

In the spring of 1801, Mr. Stone attended a great revival in Logan County, Ky., conducted by James McGrady and other Presbyterian ministers. When he returned to Cane Ridge he preached a sermon from Mark 16: 15, 16. This sermon began a revival which was the preliminary of the great Cane Ridge meeting, perhaps the most extraordinary revival ever held in America. The latter was held the latter part of August, 1801. The attendance has been estimated at from thirty to fifty thousand—an enormous audience for such a thinly populated section. Four and five preachers were frequently speaking at the same time in different parts of the encampment, and without confusion. It was at this meeting that the strange physical phenomenon known as "the jerks" was exhibited. Thousands of people professed conversion, and the effect of the meeting was felt all over Kentucky and the Middle West.

IV. The Springfield Presbytery (1802-1804).

At the close of the Cane Ridge revival, an attempt was made to "Calvinize" the converts by an outside preacher. Mr. Stone and others opposed this teaching and the result was a split. Six preachers—Richard McNemar, John Thompson, John Dunlavy, Robert Marshall, David Purviance and B. W. Stone—withdrew and organized the inde-

pendent Springfield Presbytery. They published their position to the world in a book called "The Apology of the Springfield Presbytery." In this work, all human creeds were denounced and an appeal was made to return to the Bible, and the Bible alone. Later it was agreed to dissolve this "presbytery" and to wear no name but "Christian." Upon this occasion, Stone and his associates published the "Last Will and Testament of the Springfield Presbytery"—a document which ranks in importance in the history of the Restoration next to the "Declaration and Address" of Thomas Campbell.

V. Independent Career (1804-1831).

After breaking with the Presbyterian Church, Barton Stone labored independently at a great financial sacrifice. He worked, like Paul, with his own hands, and had great difficulty in making a living for himself and his family. All the while he manifested the most beautiful Christian spirit toward those from whom he was separated for conscience' sake. He wrote, like Robert Burns, while following the plow, and continued his studies under the most unfavorable circumstances. All of the ministers who had joined with him in the Springfield Presbytery (except Purviance) forsook him. Nevertheless, he continued to preach and teach, with the result that a large number of churches were won to the new propaganda. One whole Baptist association came over, and "the number of the disciples grew and multiplied."

VI. Union with the Campbells (1831).

In 1824, Mr. Stone met Alexander Campbell, and the two men exchanged their views. There was probably some constraint on both sides; at any rate, nothing definite came of the meeting. In 1831, however, the two men and their followers got together at Lexington, Ky., and agreed to unite. The result of this action was to give an immense impulse to the plea of the Restoration, which from this time on swept like wild fire, not only over Kentucky, but throughout the central West. Some of the old followers of Stone remained aloof, and to this day maintain a separate organization known as the "Christian Connection," or "Christian Denomination," but the great majority united with the followers of the Campbells.

VII. Later History (1831-1844).

After uniting with the Campbells, Barton Stone continued his work. In 1834 he removed to Jacksonville, Ills. For seventeen years he published a periodical known as the *Christian Messenger*, a part of the time with John T. Johnson as co-editor. In August, 1841, he was stricken with paralysis, and remained a cripple until his death in 1844. During this period he wrote his autobiography,

one of the most valuable and interesting books in Restoration literature.

Mr. Stone was twice married; first, on July 2, 1801, to Miss Elizabeth Campbell, of Virginia, and, after her death, to Miss Celia Bowen, of Nashville, Tenn., a cousin of his first wife. He had four children, all of them daughters.

SCRIPTURE REFERENCES.

Barton Stone, like Alexander Campbell, was a great lover of the Bible. He was especially fond of the Gospel of John, and the great theme upon which he never wearied preaching was the love of God. His life may be best understood in the light of the writings of the beloved disciple who leaned on the bosom of our Lord. Passages of especial significance in connection with his career are the third, seventeenth and latter part of the twentieth chapters of John.

BLACKBOARD OUTLINE.

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|-----------------|---|----|-------------------------|-----|--------------------|------|--------------------------------|-----|-----------------------------|----|------------------------------|------|---------------|
| BARTON W. STONE | <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 10%;">I.</td><td>Early Life (1772-1799).</td></tr> <tr> <td>II.</td><td>Cane Ridge (1801).</td></tr> <tr> <td>III.</td><td>Springfield Presbytery (1804).</td></tr> <tr> <td>IV.</td><td>Christian Only (1804-1831).</td></tr> <tr> <td>V.</td><td>Union with Campbells (1831).</td></tr> <tr> <td>III,</td><td>Death (1844).</td></tr> </table> | I. | Early Life (1772-1799). | II. | Cane Ridge (1801). | III. | Springfield Presbytery (1804). | IV. | Christian Only (1804-1831). | V. | Union with Campbells (1831). | III, | Death (1844). |
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| V. | Union with Campbells (1831). | | | | | | | | | | | | |
| III, | Death (1844). | | | | | | | | | | | | |

1. Rogers—"The Cane Ridge Meeting-house." This book contains the autobiography of Barton W. Stone in full, with much other interesting information. It is the best book on the life of Stone.
2. Richardson—"Memoirs of Campbell," Vol. II., Chaps. VI. and XI.
3. Davis—"Restoration Movement of the Nineteenth Century," Chapters XVII. and XVIII.
4. Kershner—"How to Promote Christian Union," Chapter V.

TOPICS FOR DISCUSSION.

1. Early History of B. W. Stone.
2. The Cane Ridge Revival.
3. The Springfield Presbytery.
4. The Last Will and Testament of the Springfield Presbytery.
5. The Union with the Campbells.
6. "Disciple" or "Christian"?
7. The Christian Connection.
8. Personal Characteristics of Stone.
9. Contrast Study of Campbell and Stone.
10. Influence of Stone upon the Restoration.

QUESTIONS ON THE LESSON.

1. When and where was B. W. Stone born?
2. Sketch his early life.
3. Describe the Cane Ridge revival.
4. Give the history of the Springfield Presbytery.
5. Outline the "Last Will and Testament."
6. What became of the signers?
7. Give the history of Stone's career as an independent preacher.
8. What were the points of difference between Campbell and Stone?
9. Sketch the history of the union of their followers.
10. When did this union take place?
11. What was its effect?
12. Briefly sketch Stone's later life.
13. What became of the Christian churches which did not unite with the Campbells?
14. When did B. W. Stone die?
15. Where is he buried?
16. What was his influence upon the Restoration movement?
17. Mention some of the personal characteristics of Stone.
18. What part of the Bible did Stone especially love to emphasize?
19. What can you say of him as an author and editor?
20. Mention some of his best-known collaborators.

LESSON VI. THE RESTORATION FULLY LAUNCHED—WALTER SCOTT

The Campbells, Stone, and their contemporaries, were the pioneers who set in motion the great tide of the Restoration. It was left to Walter Scott, however, to completely and adequately formulate the principles of the movement. In his introductory sermon, on the Ohio Western Reserve, which marked the beginning of the first great evangelistic campaign of our brotherhood, he definitely outlined the Restoration plea for the first time in all of its practical details. This outline, which is substantially the one followed in our first lesson in this series, has never been surpassed or improved upon. It states the whole case for New Testament Christianity, and states it so clearly that there is nothing more to be said. For this reason it is fair to regard Walter Scott as the man who finally launched the Restoration plea upon its successful career.

Walter Scott's life may be satisfactorily studied under the fol-

lowing outline: (1) Early life; (2) early ministry; (3) campaign on the Western Reserve; (4) later ministry; (5) concluding years.

I. Early Life (1796-1822).

Walter Scott was born at Moffatt, Dumfrieshire, Scotland, Oct. 31, 1796. His father, John Scott, was a great musician and a man of brilliant ability. His mother, Mary Innes Scott, died when the news of her husband's death was brought to her, and the two were buried in one grave. They left a family of ten children. Walter Scott was educated at the University of Edinburgh, and at the age of twenty-two emigrated to America. He taught for awhile in an academy on Long Island, N. Y., and then determined to try his fortunes farther West. He made the journey of over three hundred miles from New York to Pittsburgh on foot, arriving at the latter place on May 7, 1819. Here he secured a position as teacher, and as a result of his own independent study came to practically the religious position occupied by Thomas and Alexander Campbell.

II. Early Ministry (1822-1827).

In 1822, at the age of twenty-six, Walter Scott first met Alexander Campbell. The two were mutually attracted to each other, and from that time until the close of Mr. Scott's life they were fast friends. They were different both in appearance and disposition. Mr. Campbell was tall and of athletic build. Mr. Scott, on the contrary, was slender and of only medium height. Mr. Campbell was disposed to be coldly logical in his manner; Walter Scott was emotional and gifted with the artistic temperament. As an evangelist, Scott was much Campbell's superior, as the latter was always willing to acknowledge. In 1830, during his early ministry, Walter Scott preached at Wheeling, W. Va., with Alexander Campbell as one of the audience. Mr. Campbell was always self-possessed upon every occasion, but this time he became so aroused by the eloquence of the speaker that he arose to his feet during the sermon and shouted: "Glory to God in the highest!"

Scott was a man of moods, as most speakers of his temperament are. He either made a brilliant success when he spoke or else a flat failure. He was a poor orator for occasional addresses, usually falling below expectations, but often in his every-day ministry he rose to heights of eloquence superior to any other preacher of the Restoration.

III. Campaign on the Western Reserve (1827-1844).

In 1827, Walter Scott was chosen general evangelist for the Mahoning Association, of which the Campbells had become members, on the Ohio Western Reserve. Up until this time, although nearly twenty years had passed since the publication of the "Declaration

and Address," Alexander and Thomas Campbell had succeeded in planting only two churches. Their lack of success was no doubt partly due to circumstances, but was chiefly caused by the fact that they had not thus far worked out a complete and practical method for applying their plea. Walter Scott, in his first sermon as Western Reserve evangelist, laid down the great principles of the plea in clear and definite fashion, and from this time on the movement swept everything before it. He was the first Restoration preacher to proclaim the gospel "plan of salvation," with the logical "steps"—hearing, faith, repentance, confession, baptism, the remission of sins and the gift of the Holy Spirit. Moreover, he preached the gospel of the personal Christ as opposed to theological creeds. The first year he had a thousand conversions. After that, whole congregations (Baptist, Methodist and others) came over in a body to the new plea. The tidal wave swept over Ohio, Kentucky, Tennessee and the whole middle West. From this time, the Restoration movement was fairly launched.

IV. Later Ministry (1844-1855).

After completing his work on the Western Reserve, Walter Scott became minister of the church in Pittsburgh, Pa., his old home, in 1844. Here he edited a paper called the *Protestant Unionist*, and wrote a work called "The Messiahship; or, The Great Demonstration," which received high praise from Alexander Campbell, Isaac Errett, Robert Richardson and other Restoration leaders, but which is now little known. For many years he contributed regularly to the *Christian Baptist* and the *Millennial Harbinger*, his essays being written over the signature "Philip." His work on these papers was usually regarded as second only to that of Mr. Campbell himself.

V. Concluding Years (1855-1861).

The concluding years of Mr. Scott's life were spent at his home in Mayslick, Ky., where he died Apr. 23, 1861, in his sixty-fifth year. His last days were peaceful and triumphant. After his death, Mr. Campbell wrote in the *Harbinger*: "Next to my father, he was my most cordial and indefatigable collaborer in the origin and progress of the present Reformation. . . . I knew him well. I knew him long. I loved him much. By the eye of faith and hope, methinks I see him in Abraham's bosom."

SCRIPTURE REFERENCES.

Walter Scott, as the first great evangelist of the Restoration, gave prominence to the great Scriptural texts which have since become household words in our movement. This was especially true of

Matt. 16: 16 and Acts 2: 38, the passages which he linked together as texts for his initial sermon on the Western Reserve. These Scriptures, together with the records of conversion in the Book of Acts, were constantly in use by him in order to elucidate the gospel plan of salvation, including the doctrine of "baptism for the remission of sins."

BLACKBOARD OUTLINE.

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| 3. | Baptism for remission of sins. | | | | | | | | | | | | |

OTHER REFERENCES.

1. Baxter—"Life of Walter Scott." This is Mr. Scott's authoritative biography, and contains practically all of the information now available with regard to his life.
2. Davis—"Restoration Movement of the Nineteenth Century," Chapter XIX.
3. Davis—"How the Disciples Began and Grew," Chapter V.
4. Richardson—"Memoirs of A. Campbell," Vol. I., Chap. XXII.; Vol. II., Chaps. V. and VI.

TOPICS FOR DISCUSSION.

1. Early Life of Walter Scott.
2. Association with A. Campbell.
3. First Great Sermon on Western Reserve.
4. Western Reserve Campaign.
5. Scott as an Evangelist.
6. The Messiahship of Christ.
7. "The Plan of Salvation."
8. "Baptism for the Remission of Sins."
9. Personal Characteristics of Scott.
10. Walter Scott's Influence upon the Restoration.

QUESTIONS ON THE LESSON.

1. When and where was Walter Scott born?
2. Outline his early life.
3. When did he come to America?
4. Describe the campaign on the Western Reserve.

5. What can you say of his first great sermon in this campaign?
6. What new doctrines did Scott teach?
7. Outline the plan of salvation.
8. What is meant by "baptism for the remission of sins"?
9. What was the central point in Scott's teaching?
10. Give the five periods in Scott's life.
11. What were his special characteristics as an evangelist?
12. What can you say of his work as an author?
13. What were some of the results of his evangelistic campaigns?
14. What part did he play in the development of the Restoration?
15. Contrast Scott and A. Campbell.
16. What notable pastorate did Scott hold?
17. When and where did Walter Scott die?
18. Give Mr. Campbell's estimate of him.
19. What rank does Scott hold in Restoration history?

PART II.

Six Lessons on the Authority of the Scriptures

"Where the Scriptures speak, we speak; Where the Scriptures are silent, we are silent."
—*Thomas Campbell.*

LESSON I. THE FINAL AUTHORITY IN RELIGION

I. Introduction.

The first question to be decided in the realm of religious thinking or practice is the question of authority. The Restoration movement in the very beginning of its history dealt with this problem. The answer which it returned was comprehended in Thomas Campbell's famous dictum pronounced in his first address after withdrawing from the Seceders Presbyterian Church: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." It is worth noting that in a conference, held over a hundred years after this maxim was put forth by Mr. Campbell, between representatives of the Restoration and a group of prominent leaders of the Presbyterian Church in the U. S. A., this same maxim was unanimously approved by all who were present, the Presbyterians themselves making the motion for the acceptance. In this way, after a hundred years, Mr. Campbell's position was justified by the descendants of the very people whose opposition to that position caused his withdrawal from their fellowship.

As this celebrated maxim lies at the very foundation of the Restoration, it is proper that it should receive careful analysis and study at our hands. We shall treat its substance and implications under the following outline:

1. The meaning of authority in religion.
2. The Scriptures—why authoritative.
3. Is there any other authority?
4. The consequences of adopting extra-Biblical authority.
5. Speaking with the Scriptures.
6. Silent with the Scriptures.

II. The Meaning of Authority in Religion.

The word "authority" comes from the Latin, and has in it the idea of ultimate power or control. It is a fundamental conception in

human thinking. Unless there is authority *somewhere*, the result is chaos. There is a supreme authority in every form of government, in every code of law, in every organization of society. Of course this authority differs in its nature in different instances, but *some* authority there must be if there is to be any order or system. Even a public school can not run unless there is authority somewhere to preserve order and to keep things going properly.

It is obvious, therefore, that there must be authority in religion. Every thoughtful writer and student readily concedes this fundamental proposition. Different men find different seats of authority, but all of them agree that there must be some ultimate court of resort which finally determines every issue.

It is, moreover, perfectly clear that the nature of this final authority will be the big determining consideration in the religion where it is found. It is not too much to say that this is the most important question involved in any system of religion. The Restoration fathers were, therefore, proceeding upon a true principle when they made the problem of authority the basic problem in the movement.

III. The Scriptures—Why Authoritative.

In making the Scriptures the final source of authority in religion early Restorationists were proceeding upon the basis of the Protestant reformers from the beginning. Luther, Calvin, and the other leaders of Protestantism, appealed uniformly to the Bible as the only final authority. Chillingworth expressed the idea when he said: "The Bible, and the Bible alone, is the religion of Protestantism." The reason why these men turned to the Bible as the final authority in religion was because they recognized it as containing the word of God. When God spake through the word of the prophets, and most of all through the word of his Son, the final voice was uttered in religion. We have this voice preserved for us in the Scriptures, and in the Scriptures alone. It would seem to be perfectly clear that no authority can be higher than the commands of the Almighty. There can be no voice beyond this, and any voice below this can not be ultimate. Hence the logic of the Reformation and of the Restoration alike proclaimed the Bible, as containing the revealed word of God, to be the only supreme authority in the field of religion.

IV. Is There Any Other Authority?

This question is frequently asked by men who want to be "broader" than the supreme Book permits them to be. They profess to find authority in a great many sources. Among these sources are (1) the writings of heathen philosophers or sages, (2) the voice of poets and men of genius, (3) the "inner consciousness" of the

individual and (4) the ecclesiastical constitution of the church or of some other organization. There are occasionally other extra-Biblical sources of authority suggested, but these four are the best known and the most widely advocated.

V. Consequences of Adopting Extra-Biblical Authority.

It may be worth while to note the results which flow from adopting any or all of these extra-Biblical sources of authority.

The Unitarian and "Free Thought" leaders usually accept the first and second. They concede some authority to the Bible, but they claim the same kind of authority for the writings of Confucius, Zoroaster, Buddha, Mahomet and Plato. They look upon Shakespeare or Milton as just as authoritative as Isaiah or Paul. The consequence of this theory is that the Bible loses its supreme grip upon the hearts of their followers. As a result, the precepts of the Bible come to have less power over the lives and actions of the advocates of this position. By spreading out the field of authority they soon make it so broad that there is no real authority at all. Moreover, these authorities, being so numerous and so diverse, frequently contradict one another, and there is no deciding voice among them. The result is chaos and confusion, and ultimately irreligion and complete skepticism. By making everybody an authority, we soon reach the point where nobody is an authority.

The doctrine of the "inner consciousness" as authoritative is quite popular in certain sections. It amounts to placing everybody's private opinion or crotchet on a par with the voice of the supreme prophets of the race and on a par with that of the Son of God himself. It is nothing more nor less than a deification of the individual—every man really becomes his own prophet and his own God. Some people may be conceited enough to like this sort of thing, but the vast majority of men are fully conscious of the fact that they need some higher authority than their own human notions or opinions. The average man knows that his "inner consciousness" is frequently undependable about minor matters, to say nothing of the great problems of life and destiny. It is only the high-brow "intellectual" who can find comfort in such a philosophy.

The doctrine that the church organization is the final seat of authority is the basis of the position of Roman Catholicism. The vicious results of this theory brought about the Protestant Reformation. The church is the *guardian* of Scriptural teaching, and in no sense its superior or rival. The church creates nothing in religion; its only office is to preserve what has already been created. The church exists to proclaim and emphasize the word of God, not to change or to supplant that Word. This is the rock upon which

the whole theory of ecclesiasticism must of necessity fall to shipwreck and ruin.

VI. Speaking with the Scriptures.

When Thomas Campbell said, "Where the Scriptures speak, we speak," he meant that when the Scriptures clearly lay down a divine command or obligation there is nothing for us to do but to obey it. For this reason, when he found that the Scriptures commanded people to be immersed in order to become followers of Christ, he accepted the statement as it stood, and was immersed. Having taken the word of God as finally authoritative, there was no other course for him to pursue. The church of which he wished to become a member being Christ's church and not Campbell's, only Christ could lay down the conditions of membership, and, having laid them down, no alternative was left save to obey them.

VII. Silent with the Scriptures.

This is the natural corollary of speaking with the Scriptures. Not only are the commands of Christ, as revealed in the New Testament, finally authoritative for his followers, but they are also adequate and sufficient in all essential particulars. The "plan of salvation" requires no supplementing or revision. Everything essential to salvation is furnished in the Scriptures, and, therefore, on any great issue—any issue involving fundamentals—where the Scriptures are silent, in order to be true to them we must be silent too. Only in this way can we escape from every sort of superstitious extravagance and error.

SCRIPTURE REFERENCES.

Perhaps the most important Scripture to read in connection with this lesson is Peter's address as contained in Acts 4: 1-20, laying especial emphasis upon verse 12. Read also Eph. 1: 20-23, and Col. 2: 1-10. Observe that the "name" of Christ is the only "name" which can save. The meaning of "name" here is unquestionably "power" or "authority." Jesus Christ, and the word of Christ, are finally authoritative, and constitute the only final authority in the Christian religion.

BLACKBOARD OUTLINE.

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|-----------------------------|---|---|----------------|-----------------|------------------|---------------------|-------------------------|-----------------------|---|
| AUTHORITY IN RELIGION | <table border="0"> <tr> <td rowspan="6" style="vertical-align: middle; text-align: right;">{</td><td>1. What It Is.</td></tr> <tr><td>2. Where Found.</td></tr> <tr><td>3. Why So Found.</td></tr> <tr><td>4. False Authority.</td></tr> <tr><td>5. Speaking with Bible.</td></tr> <tr><td>6. Silent with Bible.</td></tr> </table> | { | 1. What It Is. | 2. Where Found. | 3. Why So Found. | 4. False Authority. | 5. Speaking with Bible. | 6. Silent with Bible. | "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." |
| { | 1. What It Is. | | | | | | | | |
| | 2. Where Found. | | | | | | | | |
| | 3. Why So Found. | | | | | | | | |
| | 4. False Authority. | | | | | | | | |
| | 5. Speaking with Bible. | | | | | | | | |
| | 6. Silent with Bible. | | | | | | | | |
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OTHER REFERENCES.

1. Richardson—"Memoirs of Campbell," Vol. I., Chap. XIII.
2. Davis—"How the Disciples Began and Grew," Chapter IV.
The first reference is by far the more important for the study of this lesson.

TOPICS FOR DISCUSSION.

1. Authority in Religion.
2. Authority in Protestantism.
3. Authority in Roman Catholicism.
4. The "Inner Consciousness" Theory.
5. The Bible as Authority.
6. Thomas Campbell's Dictum.
7. Speaking with the Scriptures
8. Silent with the Scriptures.

QUESTIONS ON THE LESSON.

1. What is the first question to be decided in the realm of religion?
2. How was this question answered in the history of the Restoration?
3. Give Thomas Campbell's famous dictum.
4. State the circumstances under which it was first promulgated.
5. How was it later confirmed?
6. What is meant by authority in religion?
7. Why is the question so important?
8. Can there be any system of religion without authority? Why?
9. What is the Protestant position upon the subject?
10. How does it differ from the Roman Catholic position?
11. What is the Unitarian position?
12. What is the theory of the "inner consciousness" advocates?
13. Why is this theory wrong?
14. Explain and refute briefly the false theories with regard to authority.
15. What is involved in the expression "speaking with the Scriptures"?
16. Illustrate the application of this principle from the life of Thomas Campbell.
17. What is meant by "being silent with the Scriptures"?
18. How are the two expressions related?
19. What is the meaning of Acts 4: 12?
20. Sum up the question of authority from the Restoration viewpoint.

LESSON II. THE PLACE OF THE OLD TESTAMENT IN CHRISTIANITY

I. The Problem Stated.

The problem to be considered in this lesson is the value and place of the Old Testament in Christian thinking and life. It is one of the most important subjects now before the Christian world. Perhaps there is no field in which mistaken thinking has caused more harmful results than is true of the study of the Old Testament. The human race has suffered incalculably because of erroneous views at this point. Old Testament ideals uncorrected by the teaching of the New Testament are largely responsible for the many blots upon the history of Christian peoples and nations. A few illustrations only, are: (1) Church persecution, (2) bigoted opposition to progress, (3) the whole history of witchcraft, (4) mediæval and modern militarism, (5) the defense of slavery, (6) false conceptions of the Christian ordinances and doctrine.

II. Nature of the Old Testament.

The Old Testament, as Alexander Campbell put it in his famous Sermon on the Law, is God's "Starlight" and "Moonlight" revelation to the human race. The necessities of the case made it impossible for the full glory of the Divine Word for man to be revealed all at once, just as we do not teach little children all that grown-up people are taught. The Old Testament was intended for the childhood of humanity. It is a collection of books written at different times, under different circumstances and by different persons. It is utterly out of the question to quote every passage in it as of equal authority for men and women to-day. The only way to get at its real meaning and value is by studying the setting of the different books, observing carefully their nature and purpose, and then applying the truths they contain in the light of the later revelation made through Jesus Christ.

III. Purpose of the Old Testament.

The purpose of the Old Testament was to pave the way for the New. Like the various sacrifices and ceremonial rites of the Jewish law, it looked forward to the better day to come. The law was given by Moses, but grace and truth came by Jesus Christ. The Christian is not under the law, but under grace. The Old Testament, as the author of the Epistle to the Hebrews plainly shows, has been fulfilled, and in the place of the old will, or covenant, we have the new. Of course, any one familiar with law knows that an older will is always superseded by one of later date. Under such circumstances the older will is annulled. This does not mean that

the old may not contain much that is true, and much that was valuable and perhaps indispensable for its time, but it does mean that something better and later has taken its place, for present purposes.

IV. Mistaken Uses of the Old Testament.

It is obvious, in view of the facts already stated, that to use the old covenant as a substitute for the new is to commit a grievous error. It is the sort of error which led people to justify slavery by appealing to the law of Moses, and to hang and burn innocent people under the delusion that they were witches, because the Mosaic law said: "Thou shalt not permit a witch to live." The same kind of logic justifies the indiscriminate slaughter of non-combatants to-day by appealing to the killing of the Canaanites or the Amalekites by the people of Israel. In the doctrinal realm, the argument for affusion, in similar fashion, harks back to Leviticus and Isaiah for substantiation. All of these false notions arise from an erroneous conception of the meaning and place of the Old Testament.

V. Correct Use of the Old Testament.

The way to use the Old Testament, so as to derive the benefit for men and women of the present age which they should and may receive from it, is to select those passages which rise above the mere local conditions of the past and apply them to present-day needs. There are many of these passages, especially in the writings of the prophets. Old Testament history and biography are also exceedingly useful by way of illustration when the setting and application of the facts used are properly understood. But no teacher or preacher has a right to use the Old Testament as of primary importance in his work. We are not under the old dispensation, but the new, and the old must be interpreted in the light of the new rather than the new in the light of the old. We are not Jews, but Christians, and as Christians our supreme authority is Christ, and not Abraham or Moses.

Most of the truths in the New Testament, if the proper method of selection is followed, may be found in the Old, but they will be better appreciated if studied primarily in the light of the later dispensation. The New Testament contains all that is essential for any man's salvation, hence it is better to insist upon a thorough knowledge of its contents before spending too much time on the Old Covenant.

VI. The Restoration Position.

One of the most important contributions made by the Restoration movement to current religious thinking is involved in its attitude toward the Old Testament. From the beginning, the early leaders

of the movement deprecated the use of the Old Testament instead of the New. In those days most preachers took their texts from the Old Testament. Inquirers with regard to the way of salvation were told to read the Psalms of David. Benjamin Franklin, in his widely circulated tract, "Sincerity Seeking the Way to Heaven," brings out in full detail the absurdity of this procedure. One of the chief reasons why the Restoration appealed to reasonable people everywhere was because it showed the proper place of the Old and the New Covenants in Christian thinking. It turned the attention of the penitent inquirer to the Book of Acts instead of to the Law or the Prophets. Nowadays, few preachers in any church place the emphasis of former times upon the Old Testament, and this fact is largely due to the teaching of men like Campbell, Scott, Franklin and others. It is not necessary, as a rule, to fight this battle over to-day, but it is well to keep the facts involved clearly in mind.

VII. The Sermon on the Law.

The great document which fully outlined the Restoration position upon the proper place of the Old Testament in Christianity is Alexander Campbell's Sermon on the Law. It was this sermon which was primarily responsible for the early separation of the disciples and the Baptists. This now famous discourse was preached at Cross Creek, Va., Sept. 1, 1816, from Rom. 8: 3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The sermon was so revolutionary in its clear distinction between the Old and New Covenants in the scheme of redemption that it aroused the bitter opposition of the old-time Baptists of that day, and made a breach which ultimately culminated in Mr. Campbell and his followers leaving the Baptist fellowship. In this sermon Mr. Campbell made his famous figurative outline of the distinctions between the four dispensations, by saying that the Patriarchal dispensation was the starlight; the Mosaic dispensation, the moonlight; the era of John the Baptist, the twilight, and the Christian dispensation, the full-orbed sunlight. As Davis puts it: "The patriarchs had the bud; the Jews had the blossom; the Christian has the matured fruit of divine grace."

SCRIPTURE REFERENCES.

The Epistle to the Hebrews, especially chapters 8, 9 and 10; Romans 8; John 1: 1-18.

The Epistle to the Galatians, along with the Epistle to the Hebrews, will be found of especial value in studying the doctrinal features embodied in this lesson.

BLACKBOARD OUTLINE.

THE OLD TESTAMENT { 1. Nature.
2. Purpose.
3. Misuse.
4. Proper Use.
5. Restoration Idea.

SERMON ON THE LAW { 1. Patriarchal - Starlight.
2. Mosaic - Moonlight.
3. John - Twilight.
4. Christ - Sunlight.

OTHER REFERENCES.

1. Richardson—“Life of Campbell,” Vol. I., Chap. XXI.
2. *Millennial Harbinger* for 1846, page 493. (Full text of the Sermon on the Law.)
3. Davis—“Restoration Movement of the Nineteenth Century,” Chapter XIV.
4. Davis—“How the Disciples Began and Grew,” Chapter V.

TOPICS FOR DISCUSSION.

1. Origin and Nature of the Old Testament.
2. Purpose of the Old Testament.
3. Misuse of the Old Testament.
4. Proper Use of the Old Testament.
5. The Restoration Position upon the Subject.
6. The Sermon on the Law.
7. Progress of Christian Thought upon the Subject.

QUESTIONS ON THE LESSON.

1. What is the problem considered in this lesson?
2. Why is the problem an important one?
3. Mention five illustrations of evils which have resulted because of false ideas upon the subject.
4. What was the purpose of the Old Testament?
5. How should it be studied and used?
6. Distinguish between “law” and “grace.”
7. What is the relation in law between an old and a new will?
8. Mention some modern illustrations of the misuse of the Old Testament.
9. What errors in doctrine have resulted from this misuse?
10. What is the correct way to use the Old Testament?
11. Does the Old Testament contain truths that are useful for us to-day? Illustrate.

12. What is the Restoration position upon the subject?
13. How does Benjamin Franklin illustrate this position?
14. What is the situation in regard to the question under discussion, to-day?
15. When was the Sermon on the Law delivered?
16. What was the text used?
17. What was the effect of the sermon?
18. Give Mr. Campbell's outline of the four dispensations.
19. How did the delivery of the sermon affect Mr. Campbell's relations with the Baptists?
20. Give some Scriptural passages which sustain Mr. Campbell's position.

LESSON III. THE PLACE OF THE NEW TESTAMENT IN CHRISTIANITY

I. Introduction.

The New Testament, as its name indicates, is the final and perfect revelation of God's will concerning man and the salvation and redemption of the human race. It is the culmination of all that had preceded it in the way of revelation. The long ages of the patriarchal and Mosaic periods were intended to pave the way for the brighter day which was to come. In "the fulness of times" God sent his Son to manifest in the most perfect manner his love for humanity. Apart from the New Testament, the Old is to us unintelligible and misleading. The Old Covenant belongs to the period when men thought as children, and since the New has come they must put away "childish things." To hark back to the old order after the new has fully come is to commit both an error and a sin against the Spirit of truth. Without disparaging the value of the Old, in its own day and for its own times, our business is essentially with the New. It was at this point that Jesus met with such strenuous opposition from the Jews. The contrast is revealed in the Sermon on the Mount in the expressions, "It hath been said of old time," and "but I say unto you." The Jews could not understand that the Old Covenant had served its day and must give place to the New. Hence they regarded the precepts of Jesus as blasphemy. A good many Christians of the present day are Jews in their thinking. They have never learned to get out of the old order into the new.

II. Origin of the New Testament.

The New Testament, like the Old, is a collection of books written at different times, by different persons and for different purposes. It

is not our design to give an analysis of its contents here, as we shall deal with this phase of the subject later. Let it suffice to say that the books which it contains were written to preserve the final revelation of God's purpose to man in Jesus Christ. Jesus himself wrote nothing—at least, we have nothing directly from his pen—but his followers preserved his teaching and message for us through the New Testament. The writings contained in the latter book give us a picture of the life and history of Jesus and of the founding and nature of his church. They are sufficient and adequate for the purpose for which they were intended. They cover every feature of the Christian life, and cover it in a thoroughly definite and complete fashion. While many things are omitted which would be of supreme interest to us, there is nothing omitted which is essential, or the absence of which should keep a single soul out of the kingdom of God. One of the marvelous things about this greatest book of all time is the perfection of its revelation. There is no miracle mentioned in the book which is so great a miracle as the book itself. In thousands and multiplied thousands of instances this book alone has led men in heathen darkness, sunk in the very depths of depravity, to a place where their feet were set upon the solid rock. Such a book fully proves its divine authority and claims by its own saving power. The best credential for the truthfulness and value of the New Testament is the simple fact of the book's existence and of its constant influence as a redemptive force in the world.

III. Purpose of the New Testament.

The purpose of the New Testament is well outlined in one of the notable passages which is found in its pages. In the thirty-first verse of the twentieth chapter of the Gospel of John we find these words, after a statement that many other "signs" are not recorded: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." The New Testament was not written as simply an historical or literary production. It was not written for scientific or artistic purposes. It was written solely to furnish the facts with regard to the supreme revelation of God to man in Jesus Christ, to the end that men may be saved from their sins. It is this fact which accounts for the plain and direct method of approach which its authors employ throughout. It was not written in the language of the scholars of the day, for the reason that not all people who need salvation are scholars. It was written for the average man, in language so simple that the average man, or even the lowliest and most uneducated man, can not mistake its meaning. The "way-faring man though a fool" need not err if he reads its pages with

an earnest desire to find the truth. The New Testament is a book for the common people, written in a style which the common people can easily comprehend. The result is that the vast majority of those who go wrong in their deductions from its teaching are the scholars who wish to twist from its obvious meaning the simple teaching which it contains.

IV. Necessity for the New Testament.

Without the New Testament the world would have no standard by which to test the claims of rival teachings with regard to Christ. It is sometimes said that the church existed before the New Testament, and that therefore the church is greater than the book. While there is a sense in which this is true, it is also true that the New Testament remains as the one guide-book by which we may test the claims of competing theories with regard to the church and the teachings of Christ. Unless their claims can square with the New Testament record, we know that there is something radically wrong with them. The plain man of the street can not always delve into church history, or sift so-called "Christian theology" to discover errors, but he can read the New Testament and discover by reading it whether these errors exist or not. The New Testament thus becomes the indispensable norm or measuring standard of Christianity. If any church can not substantiate its claims by a direct appeal to the New Testament, we know that there is something wrong with that church. If the New Testament were not in existence, the whole subject would be wrapped in confusion and darkness.

V. Doctrinal Aspects of the Question.

It is readily seen from the above that all so-called Christian doctrines must rest for their authority and validity upon the New Testament. Take, for example, the much-disputed question of baptism. Any teaching concerning baptism which can not make good its claims by a direct appeal to the New Testament must be in error. The writer once had an inquirer come to him and request that she be admitted to the church without baptism. His answer was to turn to the New Testament and in rapid succession read all the passages dealing with the subject, without a word of comment. At the conclusion of the reading, the inquirer asked to be baptized. All the disputed points in church doctrine may be easily settled in the same way. The only thing which causes people to err in these particulars is a failure to honestly and simply "search the scriptures." To rely upon the opinions of others, or to go by tradition or outside authority, is unnecessary, and is apt to be misleading. The New Testament speaks for itself, and its message

may be easily appropriated by the most unlearned person in the world. Every man or woman must "render an account" for himself or herself unto God, and must therefore determine individually what attitude should be assumed toward the great issues involved.

VI. The Restoration Position.

The Restoration position upon the subject is clear and unequivocal. From the beginning its advocates have appealed constantly to the Word for the verification of their claims. When Thomas Campbell was confronted by the question of the rightfulness of affusion, he said, "To the law and to the testimony," and when "the law" and "testimony" clearly failed to sustain his previous views, he at once gave them up. In the same way, when Alexander Campbell faced the problem of infant baptism, upon the birth of his infant daughter, he was forced to discard inherited and previously cherished views because he saw that they could not be sustained from the New Testament. The Restoration advocates have never asked any one to accept a single teaching save upon New Testament authority. At the same time, it is of the very genius of their plea that they should refuse to give up the plain New Testament position upon any subject for the sake of union, or for any other consideration, however important that consideration may appear. Believing in the authority of God's word, they dare not set aside or oppose that authority. Had they desired to found a church themselves, the case would have been different, but, desiring only to restore a church already founded, they could not disobey the plain requirements laid down by the Founder of that church.

SCRIPTURE REFERENCES.

John 20: 30, 31; Luke 1: 1-4; 2 Tim. 2: 1, 2; 3: 14-17; Rev. 22: 18, 19, especially the first reference.

BLACKBOARD OUTLINE

| | | | | |
|----------------------|---|---------------|-----------------------|--------------------------|
| THE NEW TESTAMENT | { | 1. Origin. | 2. Nature. | 3. Purpose. |
| | | 4. Necessity. | 5. Use as a Standard. | 6. The Restoration Idea. |

OTHER REFERENCES.

1. Richardson—"Memoirs of Campbell," Vol. I., Chaps. XIII., XVII. and XVIII.
2. Davis—"How the Disciples Began and Grew," Chapter IV.
3. Errett—"Walks About Jerusalem," Chapters XIV. and XV.
4. Errett—"Bible Readings," Chapters XVIII., XIX. and XX.

(Should be consulted in connection with both this and the preceding lesson.)

TOPICS FOR DISCUSSION.

1. The Origin of the New Testament.
2. The Nature of the New Testament.
3. The Purpose of the New Testament.
4. The Necessity for the New Testament.
5. The New Testament as a Test of Doctrine.
6. The Restoration and the New Testament.

QUESTIONS ON THE LESSON.

1. What is the New Testament?
2. How is it related to the Old?
3. Why did the Jews oppose Jesus?
4. How do people make the same error to-day?
5. How did the New Testament originate?
6. Is the New Testament adequate?
7. How does the New Testament prove its own truthfulness and authority?
8. What is the purpose of the New Testament?
9. Was it written for scholars alone?
10. Why do people err in interpreting it?
11. Explain the necessity for the New Testament.
12. Which is of greater authority, the church or the New Testament? Why?
13. Explain the doctrinal aspects of the questions involved in this lesson.
14. Illustrate by reference to Restoration history.
15. Why should each individual settle questions of doctrine for himself?
16. What is the Restoration position upon the subject?
17. How does this position affect church doctrine in a positive way?
18. How does it affect it negatively?
19. What is the basis of the Restoration position upon the subject?

LESSON IV. THE NEW TESTAMENT ANALYZED

I. Introduction—Rightly Dividing the Word.

In Paul's second Epistle to Timothy he advises his young disciple to be careful to rightly divide the Word. The translation "handle"

is probably better than "divide," but in any event the meaning is the same. The word of God must be properly taught, and must be approached in the right way, if it is to be understood and appropriated. This is true of the Old Testament as well as of the New. It is of much more importance, however, that we should learn how to "divide" or "handle" the latter than the former, because it is of so much more immediate importance to us.

The New Testament is a collection of books written in all probability between 44 and 100 A. D. The exact dates of these books can not now be determined, but it is quite easy to make an approximate chronology. The order in which the separate books occur in our New Testament is not based upon the chronological plan, but upon the logical. The early teachers who first gathered these writings together, and made one book of them, rightly thought that a knowledge of the life and teachings of Jesus should come first and that instructions for fully grown Christians should appear later. Sometimes there is an effort made to arrange the books in chronological order, and such a plan is helpful for purposes of study, but for the ordinary reader and inquirer the present arrangement is better.

II. General Divisions of the New Testament.

The New Testament contains twenty-seven separate writings. Twenty-one of these are in the form of letters, some of them being quite personal, as Paul's second letter to Timothy, and others being in the nature of literary discourses, as is the case with the Epistle of James or the Epistle to the Hebrews. Approximately one-half of the whole collection was written by one man—the apostle Paul. The authorship of a few of the books—for example, the Epistle to the Hebrews—is uncertain, but this fact does not in the slightest degree affect the inspiration or authority of the books. Local conditions had much to do with the preparation of some representatives in the collection, especially certain of the letters of Paul, and these conditions must be taken into account in order to fully understand the messages, but the essential truths are apparent to all without any detailed analysis. The natural and logical outline of the twenty-seven books is as follows:

1. The life and history of Jesus Christ—Matthew, Mark, Luke and John.
2. The history of the establishment and growth of the church of Christ—the Book of Acts.
3. Instructions to Christians with regard to living the Christian life—the Epistles.
4. A word of prophecy and comfort—Revelation.

III. The Purpose of the Gospels.

The first section in this outline is made up of historical material concerning the life and teaching of Jesus Christ. Three of the Gospels—Matthew, Mark and Luke—are usually styled the synoptics (from two Greek words which mean “seeing together”) because they look at the subject which they treat from substantially the same viewpoint. The fourth Gospel—John—was evidently written later, and is somewhat different in its style and method of approach. It is essential that these books should be read and studied by all who wish to know what Christianity is and what it teaches. It is true that there are certain summaries in the books themselves which convey the heart of the message. The best known of these summaries is found in what is usually styled the Sermon on the Mount, and is comprehended in the fifth, sixth and seventh chapters of Matthew. Any one who understands and accepts the Sermon on the Mount knows enough of the basic principles of the teaching of Jesus to become a Christian. Nevertheless, every true seeker after Jesus Christ will want to be familiar with the complete story of his life as it is given in the four Gospels.

IV. Purpose of the Acts.

The Acts of the Apostles contains the history of the founding of the church of Christ and of its early extension and progress. It gives full information with regard to the nature and structure of the church, and tells just how men and women accepted Christ in the apostolic days. It contains several of the sermons of the first Christian evangelists, and narrates in detail the biography of the foremost teacher of the new religion—the apostle Paul. It is the great missionary handbook of the church, and is, after the Gospels, the greatest specimen of historical writing in the world. It is the one book in existence which every penitent soul should read and study if he honestly desires to “put on” Christ.

V. Purpose of the Epistles.

The Gospels should be read first in order to acquaint the seeker after Christ with the facts concerning the life of Jesus and the basic principles of the kingdom of God. The Acts of the Apostles should be read next in order to show how any one who believes in the message of the Gospels, and who wishes to accept Jesus, may become his follower. The Epistles are intended to furnish information with regard to the Christian life, and the practical duties and obligations of church-members. They should be read after Christ has been accepted and the responsibilities of discipleship have been assumed. It is altogether out of place to send an inquiring penitent to the Epistles for information as to how to be-

come a Christian. The Epistles were written to Christians and not to those outside of the church. And yet, not infrequently, present-day evangelists refer men and women who are outside of Christ to the Epistles for guidance. An eminent revivalist still living, for example, habitually sends his hearers to the first Epistle of John for information as to the way to accept Christ. Now, this Epistle, by its own plain admission, was written expressly to warn and admonish members of the Christian fold regarding certain heresies which were creeping into the church. To send one who is not a Christian to this book for guidance is not an illustration of what is meant by "rightly dividing" the word of God.

VI. Purpose of Revelation.

No book in the Bible has been the subject of more discussion than the final work of all, usually styled "The Revelation of St. John," or the Apocalypse. Every sort of fanciful interpretation has been built upon the picturesque imagery contained in its pages. Most of these interpretations lose sight of the purpose of the book, which was essentially to comfort the early Christians in an hour of great affliction and persecution. The author, writing to men and women who were daily exposed to the most cruel tortures and to death in its most hideous form, seeks to raise the thought of these suffering martyrs above the present to the glorious triumph of their faith in the future. No book is more consoling to Christians to-day who are in serious affliction. The earlier chapters are superb warnings against apostasy, which are just as applicable to modern churches as they were to the congregations of Asia Minor, to which they were directly addressed. The last two chapters and the latter part of the seventh are wonderful pictures of the glories of the future life of the redeemed, and are unequaled in their consoling power. The chapters in between are less easily understood and are of far less relative significance. There is no need to insist upon any dogmatic interpretation of these chapters. Good Christians adhere to different theories of their meaning, and the law of Christian liberty in matters of opinion permits any one to hold to whatever view affords him the most satisfaction and comfort.

VII. The Restoration Position.

One of the strongest features of the plea of the Restoration is its insistence upon a proper analysis of the New Testament. From the earliest times, the founders of the movement taught that the New Testament should be approached in the natural and logical manner which alone makes its contents fully intelligible. For this reason Restoration evangelists go naturally to the records of conversion in the Book of Acts in order to show people how to be converted.

After conversion, these same people are referred to the Epistles in order to learn the details and principles of the Christian life. At all times, there is, of course, an insistence upon a proper knowledge of the ideals and teaching of Jesus himself as contained in the Gospels. The Restoration evangelism is the most powerful and appealing type of preaching which has been witnessed since apostolic times. Lacking all claptrap and sensationalism, clear, reasonable and dignified, the converts which it makes "stay converted" after the first emotional experience of the revival has subsided. This type of evangelism is the only type which can build a solid foundation for Christianity throughout the world.

SCRIPTURE REFERENCES.

2 Tim. 1: 13, 14; 2: 14-16; 2 Pet. 3: 14-16.

BLACKBOARD OUTLINE

THE NEW TESTAMENT { 1. Life of Christ—The Gospels.
2. The Church of Christ—Acts.
3. The Christian Life—The Epistles.
4. Christian Comfort—Revelation.

OTHER REFERENCES.

1. Errett—"Letters to a Young Christian," Chapters I. to VI., especially Chapter IV.
2. Moffett—"Seeking the Old Paths," Chapter II.
3. Power—"Bible Doctrine for Young Disciples," chapter on "Rightly Dividing the Word."
4. Smith—"The Millennial Harbinger Abridged," Vol. I., Book IV.

TOPICS FOR DISCUSSION.

1. The Fourfold Division of the New Testament.
2. The Synoptic Gospels.
3. The Gospel of John.
4. Value and Purpose of the Book of Acts.
5. The Pauline Epistles.
6. Other Epistles.
7. The Book of Revelation—Nature and Value.

QUESTIONS ON THE LESSON.

1. What instructions does Paul give to Timothy regarding the use of the Scriptures?
2. What is meant by "rightly dividing" the Word?
3. What are the approximate dates of the New Testament?

4. Upon what plan are the books arranged in their present form?
5. Is this plan better than a chronological arrangement would be?

Why?

6. How many of these books are in the New Testament?
7. How many of these books are letters?
8. Is the authorship of all the books certainly known?
9. Does the question of authorship affect the value of the books?

Why?

10. What conditions must be taken into account in order to fully understand the meaning of the New Testament?

11. Give the general outline of the New Testament books.

12. What is the purpose of the Gospels?

13. What general division of these books do we make?

14. What is the best brief summary of the teachings of Jesus?

15. What is the purpose of the Acts?

16. For what class of readers is the Book of Acts especially appropriate?

17. What is the purpose of the Epistles?

18. For what class of readers are they especially intended?

19. Give an illustration of mistaken use of the Epistles.

20. What is the purpose of the Book of Revelation?

21. What latitude is permissible in its interpretation?

22. What is the position of the Restoration upon the questions involved in this lesson?

23. What is the strength of the Restoration evangelism?

LESSON V. THE INTERPRETATION OF THE BIBLE

I. Introduction.

There are various ways of interpreting the Bible. We have referred to certain of the principles involved in Biblical interpretation already, but the subject is of so much importance that it demands more careful treatment and study. When Philip asked the treasurer of Candace the question, "Understandest thou what thou readest?" he touched a point of vital significance. It is of very little value to read the Bible unless you read it so as to grasp its real meaning. Much, of course, depends upon a proper and logical division of its contents, as we discovered in the last lesson, but there are certain other considerations which demand attention as well. We must deal with these considerations in the present lesson.

There are four general methods of Biblical interpretation in common use by different people. We may style these four methods (1) the

rationalistic, (2) the ecclesiastical, (3) the legalistic and (4) the Scriptural. We shall discuss briefly these four methods.

II. The Rationalistic Method.

This is the method of destructive criticism about which we shall say more in the next lesson. It treats the Bible as a book of no more value or significance than Homer's "Iliad" or the history of Herodotus. Regarding the books of the Old and New Testaments as purely human documents, it naturally reads out of them anything which does not fit the rationalistic philosophy. Passages which can not be reconciled to the theory accepted by the critics are treated as spurious, despite the historical evidence as to their genuineness. David Hume expressed the basic principle of this school when he said, for example, that no amount of evidence could prove a miracle. Men who accept this idea of interpretation literally make over the Bible to suit themselves. Of course, what is left possesses no authority, as all authority has been read out of it by the process in which it was secured. The rationalistic method is used, to a greater or less extent, by all skeptics, "advanced" critics, and scholars who belong to the modern "intellectual" group. Wherever accepted, it means the destruction of living faith in the Scriptures as a divine revelation.

III. The Ecclesiastical Method.

This theory is the one adopted by the Roman Catholic Church. It accepts the Scriptures as authoritative, but claims that the right to interpret them lies solely with some ecclesiastical authority. The individual dare not read the Bible for himself; he must only read it as its meaning is laid down for him by the church. It was this principle of interpretation against which Martin Luther rebelled when he started the Protestant Reformation. Of course, those who accept this idea soon lose any vital interest in the Bible. As they dare not study its meaning for themselves, they naturally can not see much use in reading it. Hence the tendency of the theory has been always to shut the Bible away from the common people and make it the exclusive property of the clergy. During the Middle Ages the plan worked out so that the Bible was practically a closed book to the laity. Even to-day the average Roman Catholic takes much less interest in Bible reading than does the average Protestant.

One form which this theory assumes is what is sometimes styled the developmental idea of the church. According to this view, the church of the New Testament was only the starting-point of a later development. The Roman Catholics, following this theory, have elaborated the two original ordinances of the gospel into seven "sacraments," have changed the form of the original ordinances,

and have added countless other features to the original Christian system. These innovations are justified upon the ground that the church has the right and power to so interpret the Scriptures as to add or subtract as it pleases. There are some teachers outside of Roman Catholicism who hold, substantially, to the developmental theory, but in doing so they are essentially upon Roman Catholic ground.

It is obvious that no Protestant can accept the ecclesiastical method of interpreting the Bible. To do so would be to throw away the whole heritage of the Reformation and to bring back the Dark Age manner of thinking.

IV. The Legalistic Method.

This method of interpretation is the one followed by those who insist rigidly upon the letter of the Word, without seeking first for the spirit of it. The old Pharisees were the special advocates of this view. Jesus combated it constantly, saying upon a certain memorable occasion that the letter killeth, but the spirit giveth life. The legalist wants to obey every jot and tittle of the law, but in his slavish devotion to the text he almost invariably misses its real meaning. Legalism is the direct opposite of rationalism and is just as far away from the truth. The two extremes of rationalism and legalism were exemplified in the time of Christ in the teaching of the Sadducees and the Pharisees. The former were the rationalists of their day and the latter the legalists. Both positions were wrong and both are equally condemned in the New Testament.

There are many modern legalists, and not a few of them are in the Protestant churches. Wherever they are found there will also be found a narrow, bigoted, uncharitable and formalistic type of religion. Legalism kills the life and leaves only the empty shell of Christianity. It blights the fairest flowering of the soul and drives out all of the finest graces of the Christian life. It is one of the greatest foes of genuine Christianity.

V. The Scriptural Method.

The Scriptures themselves lay down the correct method by which they are to be interpreted. Jesus, in his use of the Old Testament, always strove to get at the principle involved regardless of the letter, and to proclaim supreme loyalty to that principle. He struck out boldly on the Sabbath-day question, and incurred the hostility of the Pharisees because he insisted upon the spirit rather than the letter of the law. He condemned the skeptical rationalism of the Sadducees no less than the narrow legalism of the rival party in Judaism. Paul followed the same line of procedure, although tech-

nically a Pharisee, in his thinking. The principle of interpretation which is involved is perfectly clear. The Scriptures are not to be deified. Their value lies solely in the message which they convey. They are the bearer of certain great truths and ideals, and it is these truths and ideals which are of supreme value rather than the words which are used to convey them to the minds of others. The Bible is not intended to enslave the intellect, but rather to set it free. The whole question is one of life and freedom versus formalism on the one side and destructive rationalism on the other.

VI. The Restoration Position.

The Restoration movement has had to deal with all of the four forms of Biblical interpretation which we have mentioned. Its early advocates adopted the Scriptural method, and the vast majority of their followers have done the same thing, but there have been a few exceptions. There is even to-day a rationalistic school which attempts to wear the Restoration name. A few representatives of this school accept the developmental theory, though the number is very small. A far larger group have gone astray on the rock of legalism. These well-intending people have tried to elevate matters of opinion into the realm of faith and doctrine, basing their action upon a purely legalistic view of Holy Writ. Undoubtedly the greatest obstacle in the way of the progress of the movement is found at this point.

The modern, like the ancient, legalist is apt to be intolerant, pugnacious and extremely "set in his ways." Nevertheless, the main current of the movement has successfully steered clear of extremes and has adhered to a sane and balanced Scriptural method of interpreting God's word.

SCRIPTURE REFERENCES.

John 8: 31, 32; 6: 62-64; Matt. 12: 1-8, 9-13; Mark 7: 1-15.

BLACKBOARD OUTLINE

| | | | | | | | | |
|------------------------------|--|---|--------------------|--------------------|----------------|----------------|---|--|
| METHODS OF INTERPRETATION | <table> <tr> <td rowspan="5" style="vertical-align: middle; text-align: center;">{</td><td>1. Rationalistic.</td><td>2. Ecclesiastical.</td></tr> <tr> <td>3. Legalistic.</td><td>4. Scriptural.</td></tr> <tr> <td colspan="2">5. The Restoration Position—John 6: 63.</td></tr> </table> | { | 1. Rationalistic. | 2. Ecclesiastical. | 3. Legalistic. | 4. Scriptural. | 5. The Restoration Position—John 6: 63. | |
| { | 1. Rationalistic. | | 2. Ecclesiastical. | | | | | |
| | 3. Legalistic. | | 4. Scriptural. | | | | | |
| | 5. The Restoration Position—John 6: 63. | | | | | | | |

OTHER REFERENCES.

1. Errett—"Letters to a Young Christian," Chapter IX.
2. Wilson—"Twentieth Century Sermons and Addresses;" Sermon by J. H. Painter. (Applicable to preceding lesson also.)
3. Smith—"Millennial Harbinger Abridged," Vol. I., Book IV.

TOPICS FOR DISCUSSION.

1. Laws of Biblical Interpretation.
2. Importance of Correct Methods of Interpretation.
3. The Rationalistic Method.
4. The Ecclesiastical Method.
5. The Legalistic Method.
6. The Scriptural Method.
7. The Developmental Theory.
8. The Subject in Restoration History.

QUESTIONS ON THE LESSON.

1. Why is the subject of interpretation of paramount importance in Biblical study?
2. Where is the question brought up directly in the Bible?
3. What are the four chief theories of Biblical interpretation?
4. What is the rationalistic method?
5. How did Hume express this theory?
6. What are the consequences of this method?
7. What is the ecclesiastical method?
8. How did it figure in the Protestant Reformation?
9. What church accepts this theory?
10. What is meant by the developmental theory of the church?
11. Criticize this theory.
12. What is meant by the legalistic method?
13. What objections may be made to it?
14. Who were the legalists of the time of Christ?
15. Who were the rationalists?
16. What is the Scriptural method of interpretation?
17. How did Jesus employ it?
18. What is the Restoration position upon the subject?
19. What influence has legalism had upon the progress of the Restoration?
20. How may we best overcome the legalistic spirit?

LESSON VI. BIBLICAL CRITICISM

I. Introduction.

The question of Biblical criticism is one which of recent years has forced itself to the front in the study of the Bible. Every thoughtful reader knows that there is much critical discussion of the Scriptures, and any effort to obscure the situation can only

result in harm. The fact is that there is no reason why any Christian should hesitate to face all of the implications which the subject involves. There is nothing in the sphere of Biblical criticism which should cause any earnest follower of Christ the slightest degree of alarm. The only danger arises from partial and distorted views of the subject. It is in order to remove such views that we take up the question in the present study. It is sometimes said that the field of Biblical criticism is so technical, and involves such problems of scholarship, that the ordinary man can not understand it. This objection is based upon an erroneous conception of the matters at issue. It is true that there are certain phases of textual criticism which demand a high degree of technical scholarship, but it is also true that the essential features of the subject are easily understood when properly and clearly presented. It is such a presentation which we wish to furnish in the present lesson.

II. Criticism Defined.

There has always been, always will be, and always should be, a legitimate field for criticism of the Bible. The Scriptures themselves have come down to us as a result of criticism. The New Testament, for example, contains just the books which it includes, and no others, because criticism sifted the true material from the false. It is this sort of criticism which has given us the distinction between the "canonical" and "apocryphal" books. The canonical writings are those which have stood the right sort of critical tests, while the apocryphal have been discarded because they could not stand such tests. Were it not for criticism we should be infinitely worse off religiously than we are to-day.

President McGarvey, who was himself a distinguished Biblical critic, defines the subject as follows: "Biblical criticism includes within its scope all inquiries in regard to the original text of the books which make up the Bible, their authors, the dates of their composition, their historical reliability and their literary characteristics." This definition covers the field, and no better one has so far been given. There are four forms of criticism which are of most frequent occurrence and which need to be understood by the ordinary reader of the Bible. These four are (1) literary criticism, (2) the lower criticism, (3) the higher criticism, and (4) destructive criticism. All of these forms are legitimate and proper except the last. We shall proceed to briefly outline and define what is meant by these various types of critical study.

III. Literary Criticism.

This deals with the literary structure and characteristics of the various Biblical writings. It explains the poetical structure of the

Psalms and the other distinctly literary books. It enables the student to see that from the standpoint of pure literature alone the Bible is the supreme book of the ages. Such a study is obviously both interesting and helpful. It adds to, rather than detracts from, our appreciation of the Book of books. The only danger attached to it is that our minds may become so occupied with purely the artistic side of the question that we may neglect the far more important ethical and religious problems which are involved. The Bible is literature, it is true, and great literature, but it is infinitely more. The literary question must always be kept subsidiary to the main purpose of the book, which is not to "delight the eye," as Browning puts it, but "to save the soul." So long as the main purpose is not obscured, there can only beneficial results flow from the literary study and criticism of the Scriptures.

IV. The Lower Criticism.

This deals with textual questions entirely, and is the most technical form of criticism. It is sometimes called textual criticism. It has to do with disputed words and phrases in the original manuscripts, and requires a very considerable degree of scholarship. We have our Bible in its present form as a result of the work of saintly and studious "lower critics." These men have spent years carefully going over every disputed passage, and their labors have meant much for the exact accuracy of the text. While this is true, it is also true that even though there had never been a "lower critic," the great essentials of the gospel would still be in our possession. Most of the questions of lower criticism have had to do with passages of lesser importance in Holy Writ. It is a fine thing that these passages have been carefully sifted and examined, to the end that we may have the most accurate text possible, and yet we should not forget that none of these questions, as we have said, are of great and essential value. No objection can be filed by any reasonable person against the lower criticism, and, so far as we know, no such objection has ever been made. It is a phase of criticism which does not concern the average reader, both because it is purely a technical field requiring careful and adequate scholarship, and also because it does not, one way or the other, affect the authority or inspiration of the Bible.

V. The Higher Criticism.

This term is only in bad repute because of its being confused with destructive criticism, the subject of the next section. The name "higher" was given it to distinguish it from the "lower" to which we have just referred. The higher criticism deals with all questions regarding the date, authorship, historical relations, structure and man-

ner of composition of the various Scriptural writings. It is easily seen that such a study is perfectly legitimate, and not only this, but that it is essential to any proper understanding of the Bible. Any real student of the Book is and must be a "higher critic." Professor McGarvey himself always claimed, and rightly claimed, to be such a critic. It is only when the higher critic goes beyond his legitimate field and becomes a destructive critic that we must file objections to him. It is altogether unnecessary for him to do this, and when he does it, the reason is usually because of some false philosophy which he has accepted and by which he insists upon measuring everything that he studies.

Without the higher criticism the Bible would be, in large measure, an unintelligible book. Alexander Campbell, when he preached his famous "Sermon on the Law," entered the field of higher criticism and did it in precisely the right way. All that has been said about "rightly dividing" the Word of truth is based upon the application of the higher critical principle. No reasonable man can object to this sort of criticism.

VI. Destructive Criticism.

Here we reach the one invalid form of Biblical criticism, and the one form which has brought the whole subject into disrepute with so many people. The destructive critic does not approach his field with the honest desire to seek the truth, but rather with the desire to establish some preconceived theory which he is determined to make out. For example, almost all destructive critics absolutely refuse to accept any evidence tending to establish the reality of the miraculous or the supernatural. Most of them are, or were, agnostics and skeptics to begin with, and they pursue, or have pursued, their investigations with this presupposition in mind. Naturally, they achieve only destructive results. A stream does not flow higher than its source, and if a man prejudgets a case, his whole course of procedure is rendered valueless. This has been the history of destructive criticism from the beginning. The greatest damage which it has accomplished has come about because its advocates, instead of sailing under their true colors, have frequently claimed to be orthodox Christians. Acknowledging themselves to be straight-out skeptics, they would do little damage, but when they claim to represent the church of Jesus Christ and to be followers of him, they are able to lead many uncritical readers astray.

We have not space to take up in detail the various positions of the destructive critics with regard to particular books of the Bible. Such a study would require a long time and would be largely profitless when finished. Let it suffice to say that there is not a

single vital feature of the Scriptures which the destructive rationalists have been able to successfully assail. They have wrecked the faith of thousands and have brought the world to the brink of ruin as a result of their false teaching, but they have not harmed the Book. The era of destructive criticism is now rapidly passing away, and there is a better day dawning for the future. The wise Christian will not allow himself to be disturbed by occasional assaults upon the integrity of the Bible by destructive critics. Instead of doing this, he will turn with renewed interest to the Book of salvation, and will find comfort and strength in reading its pages.

SCRIPTURE REFERENCES.

2 Tim. 3: 14-17; 1: 13, 14; 1 Tim. 6: 20, 21; Acts 17: 10-12; John 5: 39, 40.

BLACKBOARD OUTLINE

| | |
|-------------------------------|--|
| BIBLICAL CRITICISM | 1. Criticism Defined. 2. Literary Criticism. 3. The Lower Criticism. 4. The Higher Criticism. 5. Destructive Criticism. 6. The Rock of Ages. |
|-------------------------------|--|

OTHER REFERENCES.

1. McGarvey—"Biblical Criticism."
2. McGarvey—"The Authorship of Deuteronomy."
3. Woolery—"Life and Addresses of W. H. Woolery," Chapter XIV.
4. Lyon—"Principles of Literary Interpretation;" together with Moulton's "Modern Reader's Bible," for literary study of Bible. (The best brief history of the modern critical movement is found in a little volume of the People's books entitled "The Higher Criticism." The best outline of New Testament criticism is J. A. McClymont's "New Testament Criticism.")

TOPICS FOR DISCUSSION.

1. Definition of Criticism.
2. Different Kinds of Criticism.
3. Literary Criticism of the Bible.
4. The Lower Criticism.
5. The Higher Criticism.
6. Destructive Criticism.
7. The Value and Danger of Criticism.
8. The Bible To-day.

QUESTIONS ON THE LESSON.

1. Is there anything alarming about the subject of Biblical criticism?
2. What is the only danger in connection with it?
3. What objection is sometimes made to the average reader's dealing with the subject?
4. Is this objection valid? Why?
5. Is criticism of the Bible legitimate?
6. What has criticism done for the New Testament?
7. How did we get our "canonical" books of the Bible? How the "apocryphal"?
8. Give President McGarvey's definition of criticism.
9. Mention four forms of Biblical criticism.
10. Which of these are legitimate and proper?
11. What is meant by the literary criticism of the Bible?
12. Is such a study helpful? Why?
13. What danger is attached to such a study?
14. Is the main purpose of the Bible literary?
15. What is meant by the lower criticism?
16. What other name is sometimes given it?
17. What value does the lower criticism possess?
18. Does it affect any of the great essential truths of the gospel, one way or the other?
19. Is there any objection to the lower criticism?
20. What is meant by the higher criticism?
21. Why has the term gotten into bad repute?
22. Is the higher criticism legitimate?
23. When does it become dangerous and harmful?
24. Mention two leaders of the Restoration who were prominent higher critics.
25. What is meant by destructive criticism?
26. What is chiefly responsible for it?
27. How has destructive criticism done its greatest damage?
28. Has criticism done any harm to the Bible?
29. What harm has it done?
30. Is there any reason for a Christian to be disturbed with regard to attacks upon the Bible?

REFERENCE BOOKS.

A complete list of the books recommended for collateral reading in this volume of the Restoration Handbook, with the price of each, postpaid, is appended herewith for the convenient reference of teachers and students:

1. Richardson—Memoirs of Alexander Campbell. Two volumes in one.
2. Davis—The Restoration Movement of the Nineteenth Century.
3. Davis—How the Disciples Began and Grew.
4. Kershner—How to Promote Christian Union.
5. Oliver—New Testament Christianity.
6. Errett:
 - (1) Letters to a Young Christian.
 - (2) Bible Readings. Two volumes.
paper, 50 cents.
 - (3) Our Position.
 - (4) Walks About Jerusalem.
7. Rogers—The Cane Ridge Meeting-house.
8. Baxter—Life of Walter Scott.
9. Moffett—Seeking the Old Paths.
10. Power—Bible Doctrine for Young Disciples.
11. Smith—The Millennial Harbinger Abridged. Two volumes.
12. Wilson—Twentieth Century Sermons and Addresses.
13. McGarvey:
 - (1) Biblical Criticism.
 - (2) The Authorship of Deuteronomy.
14. Lyon—Principles of Literary Interpretation.
15. Woolery—Life and Addresses of W. H. Woolery.
16. Moulton—Modern Reader's Bible. One volume edition.

THE RESTORATION HANDBOOK

Studies in the History and Principles
of the Movement to Restore
New Testament
Christianity

SERIES II

By

FREDERICK D. KERSHNER

Author of "The Religion of Christ,"
"Christian Baptism," "How
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P R E F A C E

The purpose of this series of studies is to present in popular and yet systematic fashion a brief outline of the history and principles of the movement to restore New Testament Christianity inaugurated during the early part of the nineteenth century. The studies may be used at the prayer-meeting hour, in the Christian Endeavor or Bible-school periods, or at such other times as may be found most convenient. Wherever possible, it will be helpful to have at hand at least a few of the more important reference books mentioned in the series, for the consultation of the class. The lessons are adapted to the question-and-answer method of teaching, or may be taught by the topical, round-table or lecture methods, as the teacher may prefer.

Under ordinary circumstances, the minister is the best person to lead and direct classes studying the handbook, but any man or woman qualified to teach in the Bible school will have no difficulty in using it. It will be found to be an excellent text for use in preparing for a revival meeting or in connection with the average teacher-training course. The Restoration movement makes its appeal to the thoughtful consideration of earnest seekers after truth everywhere. It succeeds best when it can secure a careful and serious hearing for the facts which it presents. It is in order to assist in gaining such a hearing that the present manual has been prepared.

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OUTLINE OF THE COURSE IN FULL

PART I.—RESTORATION HISTORY.

(Six Lessons on the History of the Restoration.)

- Lesson I. Origin and Purpose of the Restoration Movement.
- Lesson II. Historical Beginnings of the Restoration Movement.
- Lesson III. Thomas Campbell and the "Declaration and Address."
- Lesson IV. The Life and Work of Alexander Campbell.
- Lesson V. The Life and Work of Barton W. Stone.
- Lesson VI. The Restoration Fully Launched—Walter Scott.

PART II.—THE BIBLE.

(Six Lessons on the Authority of the Scriptures.)

- Lesson I. The Final Authority in Religion.
- Lesson II. The Place of the Old Testament in Christianity.
- Lesson III. The Place of the New Testament in Christianity.
- Lesson IV. The New Testament Analyzed.
- Lesson V. The Interpretation of the Bible.
- Lesson VI. Biblical Criticism.

PART III.—THE SUPREME LORDSHIP OF CHRIST.

(Twelve Lessons on the New Testament Creed.)

- Lesson I. Human Creeds.
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- Lesson III. The Bible Creed.
- Lesson IV. The Bible Creed Analyzed.
- Lesson V. The Gospel of Righteousness.
- Lesson VI. The Gospel of Service.
- Lesson VII. The Gospel of Freedom.
- Lesson VIII. The Supernatural Element.
- Lesson IX. The Question of Miracle.
- Lesson X. The Resurrection.
- Lesson XI. The Future Life.
- Lesson XII. The Nature and Purpose of Prayer.

PART IV.—THE NEW TESTAMENT CHURCH.

(Twelve Lessons on the Restoration of the New Testament Church.)

- Lesson I. The Origin and Purpose of the Church of Christ.
- Lesson II. Original Constitution and Polity of the Church.
- Lesson III. The Original Name.
- Lesson IV. The Original Fellowship.
- Lesson V. The Original Evangelism.
- Lesson VI. The Steps in Conversion—Hearing.
- Lesson VII. Believing.
- Lesson VIII. Repentance.
- Lesson IX. Confession.
- Lesson X. Baptism.
- Lesson XI. The Gift of the Holy Spirit.
- Lesson XII. The Breaking of Bread.

PART V.—CHRISTIAN UNITY.

(Twelve Lessons on the Plea for Christian Union.)

- Lesson I. The Original Unity.
- Lesson II. The Present Situation.
- Lesson III. The History of Division.
- Lesson IV. Causes of Division.
- Lesson V. The Sin of Denominationalism.
- Lesson VI. The Forces Which Hinder Unity.
- Lesson VII. Forces Making for Unity.
- Lesson VIII. Modern Efforts Toward Unity.
- Lesson IX. The Divided Church and the World Situation.
- Lesson X. The Scriptural Basis for Unity.
- Lesson XI. The Restoration Plea and Christian Union.
- Lesson XII. Prospect and Retrospect.

PART III. THE SUPREME LORDSHIP OF CHRIST

Twelve Lessons on the New Testament Creed

- LESSON I. HUMAN CREEDS.
- LESSON II. FAILURE OF HUMAN CREEDS.
- LESSON III. THE BIBLE CREED.
- LESSON IV. THE BIBLE CREED ANALYZED.
- LESSON V. THE GOSPEL OF RIGHTEOUSNESS.
- LESSON VI. THE GOSPEL OF SERVICE.
- LESSON VII. THE GOSPEL OF FREEDOM.
- LESSON VIII. THE SUPERNATURAL ELEMENT.
- LESSON IX. THE QUESTION OF MIRACLE.
- LESSON X. THE RESURRECTION.
- LESSON XI. THE FUTURE LIFE.
- LESSON XII. THE NATURE AND PURPOSE OF PRAYER.

LESSON I. HUMAN CREEDS

I. What is Meant by a "Creed."

The word "creed" comes from the Latin word *credo*, meaning "I believe." The Standard Dictionary defines a creed as follows: "A formal summary of fundamental points of religious belief; an authoritative statement of doctrine on points held to be vital, usually representing the views of a religious body, a confession of faith."

The distinction between human creeds and the divine creed must always be kept clearly in mind. It is incorrect to say that any religious body or organization can exist without a creed, for such a body or organization must believe in something and hold to *some* form of doctrine. Now, whatever belief it regards as essential constitutes its creed. Hence every church has, and must have, a creed.

Another distinction which is essential to clear thinking is the difference between "creed" and "ordinance." A creed contains the essentials of belief—it is a mental or intellectual affirmation; an ordinance is something to be *done* or carried out in action. Baptism and the Lord's Supper are *ordinances*, but they are not a part of the creed of the church. Great confusion sometimes arises because this distinction is not kept in mind.

II. How Human Creeds Arose.

We have to go back to early church history in order to understand the origin of human creeds. Professor Gumlich, who has written what was perhaps the best brief account of the church creeds of Christendom, acknowledges that the beginning of human creeds was coextensive with the early organization of the Roman Catholic and Greek Catholic Churches. After stating that, in apostolic days, no creed existed except a simple confession of belief in the Messiahship of Christ, he continues: "When, however, the Jewish Christian, the Paulinist and Hellenistic Alexandrian churches, which had, at first, opposing tendencies, united together, and, from their common strife against the Gnostics, Ebionites, and other parties, had developed into the Catholic Church, with its episcopal government, the simple acknowledgment of Jesus as the Christ and the Son of God no longer sufficed." It was at this time that the first human creed was formulated, and it was at this time also that the apostasy from the original and apostolic form of Christianity began. It follows naturally that we can not return to the Christianity of the New Testament without going back of human creeds to the divine creed which they supplanted.

III. The First Human Creed.

The first human creed for the church which history records is the so-called "Apostles' Creed." It is universally conceded nowadays that this creed was unknown to the apostles themselves. The earliest written form in which it appears does not go back further than the fourth century A. D., the exact present wording dating from 750 A. D. The usual form in which it is stated is the following: "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

This creed was the starting-point of all the human creeds which have since followed.

IV. The Second and Third Creeds.

There are two other creeds which are usually linked with the Apostles' as the earliest of the purely human church confessions. These are what are known as the Nicene and the Athanasian

Creeds. The Nicene was formulated by the Council of Nicæa in A. D. 325, but was not given its present form until after the Council of Constantinople, which met in A. D. 381. The Greek Church rejected the Constantinopolitan formula, and still adheres to the older Nicene statement. The Nicene Creed is too long to quote in detail, but may be found in any edition of the Book of Common Prayer of the English Church, as well as in most other church disciplines. It contains a great deal of theology dealing especially with the vexed problem of the Trinity.

The Athanasian Creed was not written by the church Father whose name it bears, but was published first in Latin, about the end of the fifth century. Its author is supposed to have been Vigilius of Thapsus, who wrote it under the name of Athanasius. It is still more theological and technical than the Nicene, and is unintelligible to any one not well versed in scholastic terminology and thought. Nevertheless, it declares that any one who fails to accept it *in toto* can not hope for salvation.

The Roman Catholic and most Protestant churches adhere to the Nicene Creed, and some of them to the Athanasian.

V. The Creed of the Greek Church.

The Greek Church differs from the Roman Church chiefly in the fact that it acknowledges the patriarch of Constantinople as the head of the church instead of the bishop of Rome. It has changed its creed very little since the death of John of Damascus in 754 A. D. It adheres to the old Nicene Creed as its baptismal formula. The latest, and, we understand, the most authoritative, formulation of its doctrine was made at the synod of Jerusalem in 1672, where the confession of the patriarch Dositheus was accepted. Like the Roman Church, the Greek communion is a great ecclesiastical organization definitely based upon a human creed which has grown up as a result of accumulated tradition.

VI. The Creed of Roman Catholicism.

The Roman Catholic Church has the most difficult creed of all to understand and explain. It comprehends all of the old creeds, including the Apostles', the Nicene and the Athanasian, and, in addition, the decrees of the various church councils, and, since the doctrine of Papal infallibility has been asserted, the contents of all the Papal bulls. What is usually known as the Tridentine Confession, formulated at the Council of Trent (1545-1563 A. D.), is the most substantial statement of the bulk of the Catholic doctrine. Many other items have been added since then, however, so that there is no other church which possesses so lengthy, or, in the strictest sense of the term, so completely human, a creed. In Roman

Catholicism, the original creed of Christ and the early apostles has reached its utmost limit of expansion. The various Protestant churches have human creeds, but none of them is quite so far removed from the simple New Testament foundation as is the creed of Rome.

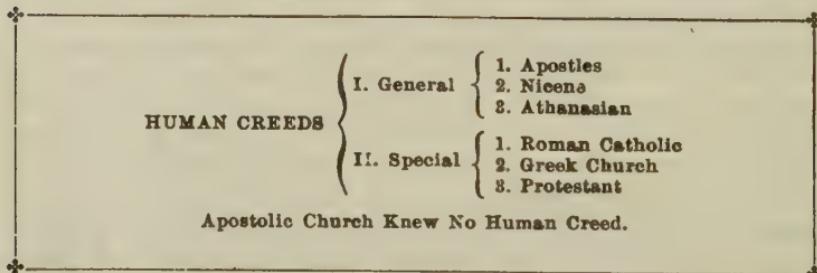
VII. Protestant Creeds.

When the Reformation broke out, the first thing its founders did was to formulate a variety of creeds. The Lutherans accepted the Augsburg Confession; the Presbyterian, the Westminster; the Church of England, the Thirty-nine Articles, and so on down the list. The Methodist Episcopal Church accepts a modified form of the Protestant Episcopalian creed, and the Congregational and Baptist Churches, while accepting the doctrine of the local independency of each congregation, allow the separate churches to determine their "covenants" or creeds. The Congregational Council formulated a typical creed for the use of the churches which it represents, a few years ago, which possesses the merit of being very brief and also of being quite liberal in its theology. The Baptist churches usually adopt what is styled the Philadelphia Confession of Faith, a much older and more Calvinistic document. Practically all the orthodox Protestant denominations accept the Apostles' and the Nicene Creeds, most of them using one or both of them somewhere or other in their regular forms of worship. While this is true, it is also true that perhaps the majority of church-members who repeat these creeds fail to understand or to accept them; at least, in the meaning which they had when they were written. Theological creeds are becoming "dead letters" in most churches which use them.

SCRIPTURE REFERENCES.

The apostasy from apostolic precedent embodied in the substitution of human creeds for the one divine creed known in New Testament times, is vividly foreshadowed in the following Scriptures: 2 Tim. 1: 13; 2: 14-19; 2 John 9; 2 Pet. 2: 1, 2.

BLACKBOARD OUTLINE.



OTHER REFERENCES.

The best book of outside reference, dealing with the subject discussed in this lesson, is the "Campbell-Rice Debate" (pp. 759-912), especially the opening speech of Mr. Campbell. The best brief history of the creeds is Gumlich's "Christian Creeds and Confessions."

TOPICS FOR DISCUSSION.

1. Nature and Origin of Human Creeds.
2. The Apostles' Creed.
3. The Nicene Creed.
4. The Athanasian Creed.
5. The Creed of the Greek Church.
6. The Roman Catholic Creed.
7. Protestant Creeds.
8. The Present Status of Human Creeds.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "creed"?
2. What is the Standard Dictionary definition of the word?
3. What two distinctions in regard to the subject should always be kept in mind?
4. Can any church exist without a creed? Why?
5. What is the difference between "creed" and "ordinance"?
6. How did human creeds arise?
7. What was the first human creed styled?
8. Give the approximate date of this creed. Had the apostles anything to do with it?
9. Give the substance of the Apostles' Creed.
10. What was the second human creed, and from what time does it date?
11. What was the third human creed? How does it differ from the first and second?
12. What churches accept the first three creeds?
13. What is the creed of the Greek Church?
14. What is the Roman Catholic creed?
15. What is the Lutheran creed called? The Presbyterian? The creed of the Church of England?
16. What do you know of the Methodist, Congregational and Baptist creeds?
17. Which of all these creeds is the most "human"?
18. What is the prevailing tendency in regard to human creeds?
19. Is it right to accept, theoretically, something which we do not really believe?

20. How do most Protestants understand or accept the theological statements contained in their church creeds?

21. What is the only creed which never needs any "revision"?

LESSON II. FAILURE OF HUMAN CREEDS

I. The Purpose of Human Creeds.

Human creeds were formulated, in the first place, in order to secure unity of faith and to preserve the orthodox church doctrines and customs unimpaired. For over two centuries, as we have seen, only the divine creed required by Christ and the apostles was used by the church. During these two centuries, Christianity made the greatest progress in its history. It was only after Greek philosophy and Oriental mysticism crept into the church that it was deemed necessary to set up a doctrinal standard of fellowship, dealing with mooted theological speculations. The leaders of the church at this time appear to have felt that the doctrinal test which Christ himself laid down was insufficient for the age. Hence they sought to improve the divine creed by substituting a more elaborate human creed for it.

At first this creed was short and comparatively inoffensive. There is not much in the so-called Apostles' Creed which any modern Christian will dispute. Every creed which succeeded the Apostles' grew more elaborate, until, in the Athanasian and others, the language became so scholastic and intricate that even the most learned authorities were in doubt about its meaning. All the while, these creeds, instead of unifying Christendom, caused greater divisions and partyism than existed before. Hilary, bishop of Poictiers in Aquitania, who lived in the fourth century, said of the results of creed-making: "It is a thing equally deplorable and dangerous that there are as many creeds as there are opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us: *because we make creeds arbitrarily and explain them as arbitrarily*. And, as there is but one faith, so there is but one only God, one Lord and one baptism. We renounce this one faith when we make so many different creeds, and that diversity is the reason why we have no true faith among us. We can not be ignorant that, since the Council of Nice, we have done nothing but make creeds. And while we fight against words, litigate about new questions, dispute about equivocal terms, complain of authors, that every one may make his own party triumph; while we can not agree; while we anathemize one another, there is hardly one that adheres to Jesus Christ."

These words, dating from the early period of the rule of human creeds, show how conclusively they failed in accomplishing the purpose for which they were intended.

II. Actual Results of Human Creeds.

Some of these have been indicated already, but it may be well to give a brief summary of the evils produced by these man-made tests of church fellowship. First, they produced disunion and schism instead of fostering union among the followers of Christ. Second, by substituting human standards for the divine, they more and more discredited the latter in the minds of men. Third, they were largely responsible for the fierce persecutions which stain the history of Christianity. Fourth, they discouraged independent thinking and the search for truth. Fifth, they made theological speculation central in the activities and work of the church, instead of giving that place to spiritual development or to the Christian life. Sixth, they have tended to develop religious insincerity, because so many people have accepted them only nominally and without actually believing in them.

There are many other evils which have flowed from human creed-making, but the above list comprehends the most important ones. No good has resulted from such creeds which is not characteristic likewise of the divine creed which they supplanted. The whole experiment of human creeds has proved a disastrous failure.

III. Human Creeds and Church Divisions.

That human creeds produce rather than cure church schisms is a commonplace of religious history. The more lengthy and minute the creed, the larger the number of people who will be excluded by it, for every additional clause excludes some one in addition to those already excluded. In this way the multiplication of creeds means the creation of sects and parties, more and more destructive of the unity and peace of the church. There is "one Lord, one faith, one baptism," and one faith means one creed. That creed is certainly not any human document, but, rather, the divine confession of faith given and required by the Head of the church himself. This creed is the indispensable prerequisite of unity, but the moment it is discarded and a human creed is put in its place, the foundations of schism and disunion are already laid. Men are apt to say, and quite reasonably: "What right has another man to make a creed for me?" It naturally follows that what one man can do, another can do also; and in this way the schism-creating process of creed-making, to which Bishop Hilary referred fifteen hundred years ago, proceeds. Human creeds have been the most fruitful source of church separations and division.

IV. Human Creeds and Persecution.

Human creeds, being regarded as authoritative and final, have naturally led to the bitterest persecution. After the Nicene Creed was formulated, Arius, whose teaching was condemned specifically in this creed, was bitterly persecuted and was practically forced to accept statements which he did not believe, in order to live. Gibbon's "History of the Decline and Fall of the Roman Empire" gives a graphic account of the Arian persecutions. From the days of Arius down to the present age, creed-makers have frequently tried to compel others to accept their dogmas. Of course, in the more enlightened modern age, persecution in the old sense no longer exists, and yet even to-day the "heretic" who does not accept the creed formulated for him by others is frequently made as uncomfortable as the laws and social usage will permit. Creeds naturally beget intolerance, and intolerance is the father of persecution. Once the divine order is forsaken, every kind of evil is apt to follow.

V. Human Creeds and Intellectual Freedom.

Human creeds are in the nature of intellectual straightjackets. They say to the mind: "Thus far shalt thou go, and no farther." They are responsible, more than anything else, for the opposition of science to religion, and they are prolific of infidelity. The chief assaults of the most learned skeptics in all ages upon the Christian religion have been leveled against theological dogmas contained in the creeds. Mr. H. G. Wells is a modern illustration of this fact. Wells' attacks upon the church have been directed almost entirely against the old theological, and, to him, absurd, dogmas contained in the Nicene and other creeds. Mr. Campbell, in his debate with Rice, inveighed vigorously against the crushing of the human intellect involved in the acceptance of human creeds. He said, among other things: "We can neither, in reason nor in conscience, ask a person to subscribe to twenty-five, thirty-three or thirty-nine articles. He is but a new-born child. We expect him to grow. We will not put him upon the iron bedstead of Procrustes and stretch him up to thirty-nine articles. We will place him in the cradle of maternal kindness, and feed him the sincere milk of the Word, that he may grow thereby. Nor will we at any time say to him: 'Brother, you must never grow beyond the *thirty-ninth* article. If you go to the *fortieth*, we will cut you down or send you adrift. If you live threescore years and ten, remember, you must never think of the *fortieth* article. You must subscribe to them all now at your birth, and subscribe to no more at your death.'"

It is this absolute negation of the search for further truth which constitutes one of the most serious indictments of all human creeds.

VI. Necessity for Constant Revision.

Since the human mind *will* think in spite of the creeds, and since human thought is constantly searching for and appropriating more truth, there arises the constant necessity for revising the old creeds, in order to keep their adherents from throwing them bodily overboard. Every church which possesses a human creed has to set to work with the passing of the years in order to keep its creed measurably abreast of the times. Old dogmas are revamped and re-interpreted, and occasionally they become so antiquated that they have to be dropped altogether. This is what has happened in most Protestant churches, with the once almost universally accepted article of infant damnation. The "five points of Calvinism" are now so liberally interpreted by most of their adherents that they cease to retain the essence of their original meaning. The process of creed revision is always slow, and is attended with much bickering and contention. These things do not make for the peace and harmony of the church. It is only the divine creed which never needs any revision, and which thus, at all times, guarantees the peaceful and satisfied acceptance of Christians.

VII. Why Human Creeds Have Failed.

Human creeds have failed, primarily, because they lack the divine authority which the creed of the church should always possess. They are man-made substitutes for the divine constitution of the church, and hence must go the way of all purely human expedients. Man sets himself up in the field of divine authority, and man necessarily fails in his pretensions. The church of Christ is not of human origin, and no man has a right to formulate the conditions upon which people shall be received into its fellowship. Whenever such an attempt is made it is doomed to failure. Since the church is Christ's, the creed of the church must be the creed which Christ has himself prescribed for it. Christ said, "Upon this rock," meaning the confession of Peter, which was the only creed known to the New Testament age, "I will build my church, and the gates of Hades shall not prevail against it," and, "Other foundation can no man lay than that which is laid," in this confession. Because human creeds *do* lay "other foundations," the gates of Hades prevail against them, and always shall prevail.

SCRIPTURE REFERENCES.

Matt. 16: 13-20; 1 Cor. 3: 10-15; Jude 3 and 4; Eph. 4: 1-16. The first reference gives the true creed of the church; the second emphasizes the necessity for adhering to this creed alone; the third points out the danger of apostasy from this creed and of following

human substitutes, and the fourth furnishes a beautiful picture of the unity and harmony of the church which adheres to the "one Lord" and the "one faith."

BLACKBOARD OUTLINE.

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| HUMAN CREEDS PRODUCE | { 1. Schism 2. Persecution 3. Intolerance 4. Hypocrisy 5. Stunted Development | THEY ARE | { BECAUSE 1. Man-Made 2. Ephemeral 3. Unscriptural 4. Presumptuous |
| "Other Foundation Can No Man Lay than That Which is Laid." | | | |

OTHER REFERENCES.

1. "Campbell-Rice Debate"—Section on "Human Creeds" (pp. 759-912).

2. Kershner—"The Religion of Christ," chapter on "Creed."

TOPICS FOR DISCUSSION.

1. The Purpose of Human Creeds.
2. Why This Purpose Failed.
3. Human Creeds and Church Schism.
4. Human Creeds and Intolerance.
5. Human Creeds and Persecution.
6. Human Creeds as Productive of Skepticism.
7. Human Creeds and Intellectual Freedom.
8. Human Creeds and the Scriptures.

QUESTIONS ON THE LESSON.

1. Why were human creeds first formulated?
2. Were they needed or used during the first two centuries of church history?
3. Show how the process of creed-making constantly became more technical and elaborate.
4. What was the testimony of Bishop Hilary in regard to creed-making?
5. Mention six results of creed-making in actual experience.
6. Why do human creeds tend toward church divisions?
7. How are they opposed to the divine creed in this particular?
8. How have human creeds led to persecution?
9. How are human creeds related to intolerance?
10. How do they affect the question of intellectual freedom?
11. How have they helped to produce skepticism?
12. What prominent present-day writer is an illustration of this tendency?

13. Give the substance of Mr. Campbell's remarks upon the relation of creeds to intellectual freedom.
14. Why do human creeds have to be revised?
15. What difficulties and dangers always attend such revision?
16. Mention some of the dogmas in Protestant creeds which have been "revised" out of existence.
17. What is the chief reason for the failure of human creeds?
18. Mention some other reasons.
19. If the church is Christ's church, what about the creed?
20. What Scriptures point to the inevitable failure of human creeds?

LESSON III. THE BIBLE CREED

I. What the Divine Creed Is.

We have seen that the church, of necessity, must have a creed; that is, some definite statement of what one must believe in order to enter its fellowship. We have seen, also, that this creed must be of divine origin in order to be of real and permanent value. This being true, it is obvious that there must be a divine creed clearly proclaimed in the New Testament. In other words, there must be a clear statement, in the Bible record, of just what Jesus and the apostles required a man or woman to believe in order to become a Christian. There is such a statement, and it is repeated more than once. Sometimes it is said that the converts "believed on" Christ. Paul told the Philippian jailor to "believe on the Lord Jesus Christ." At other times, it is simply said "they believed." The confession made by the Ethiopian eunuch, although probably an interpolation in the text of the Book of Acts, is, nevertheless, very old, and doubtless reflects the actual situation with regard to the earliest confession used in the church. Most significant of all, Christ told Peter, when the latter made his confession of faith, "Thou art the Christ; the Son of the living God," that upon this rock—that is, upon the rock of the truth contained in this confession—"I will build my church, and the gates of Hades shall not prevail against it." Obviously, then, this confession, since it is the rock upon which the church is founded, must constitute the divine creed—the essential article of faith necessary to make one a Christian. Everything in the New Testament, and in early church history, confirms the fact that the confession of Peter, as recorded in Matt. 16: 16, is the divine creed and the one and only creed common to apostolic times. It is this creed which is advocated by the Restoration movement.

II. When This Creed was Given.

The divine creed, as already indicated, was announced near the close of the greater Galilean ministry of Jesus, when he "came into the parts of Cæsarea Philippi" and asked the disciples, "Who do men say that the Son of man is?" It was then that Simon Peter, answering for the group of disciples, replied: "Thou art the Christ, the Son of the living God." At this time the church of Christ had not yet come into existence, as Jesus plainly says in his answer to Peter when he makes the statement, "Upon this rock [that is, Peter's confession, or, rather, the truth contained in that confession] I will build my church." The church, not yet in existence, was to be built upon the great fact of the Messiahship and Lordship of Christ. A statement of sincere belief in this one cardinal truth—a deliberate and willing acceptance of Jesus as Lord and Christ—was to constitute the creed, and the only creed, of his church.

There are other places in the New Testament where Jesus was acknowledged as the Christ (see especially the confession of Nicodemus in John 3: 49, and of Martha in John 11: 27, as well as Jesus' own confession in John 4: 26 and Matt. 26: 64 before his crucifixion and resurrection); but he always discouraged such acknowledgment, because he knew that the time was not yet ripe for the founding of his church. When the church was definitely established on the first Pentecost after the resurrection, this confession was the corner-stone upon which it was builded, and all those who wished to become followers of Christ were asked to accept it as the one confession and creed of the church.

III. The Creed in the Apostolic Age.

The three thousand who constituted the first converts to the church of Christ were obviously required to accept no other creed than the divine confession made by Peter at Cæsarea Philippi. The final conclusion of the apostle's sermon on this memorable occasion, as given to us in Acts 2: 36, is a challenge to accept this confession. "Let all the house of Israel," says the speaker, "therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." The whole sermon leads up to this conclusion. Throughout his discourse, Peter is occupied with the idea of proving just one thing, and that thing is the Messiahship and Lordship of Jesus Christ. Beyond any question, it was this one thing which his hearers believed and accepted when they cried out, "Brethren, what shall we do?" Peter did not ask them to believe in the so-called Apostles' Creed, or the Nicene, or the Athanasian, or the Westminster Confession, or the Thirty-nine Articles, but he did make it clear that they must believe and accept the cardinal fact that Jesus

is the Christ, the Son of the living God. Believing this, and repenting of their past sins, they became fit subjects for the ordinance of baptism, and thereby for formal enrollment as members of the church of Christ.

This history of the first conversions made by the church is especially significant, because it is obvious that it was intended to serve as a model for all future conversions. The creed which the first converts were asked to accept must certainly have been the creed which all later converts were to profess. It is inconceivable that the church should have been founded and should have begun its work with an incomplete or inadequate confession. Christ said, "Upon this rock I will build my church," and Peter scrupulously adhered to the "rock" to which Christ referred when he opened the doors of the church on the day of Pentecost.

The accounts of later conversions in the Book of Acts all indicate that the same creed which was announced by Peter as the creed of the church on the day of Pentecost prevailed throughout the early Christian communities. It is said of the five thousand, mentioned in the fourth chapter of Acts as converts to the new faith, that "they heard the word" and "believed." Of the Samaritan converts, who accepted the message as proclaimed by Philip, it is said: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12). When Philip later converted the Ethiopian eunuch, it is said (Acts 8: 35) that he "preached unto him Jesus." Still later, when Peter proclaimed the gospel in the house of Cornelius, the message which he brought (Acts 10: 34-43) was a simple statement of the Messiahship and Lordship of Christ. Paul told the Philippian jailor (Acts 16: 31) to "believe on the Lord Jesus Christ and thou shalt be saved." All the other records of conversions in the Book of Acts bear witness to the use of the same statement of faith in Jesus as the Christ as the only creedal requirement for becoming a member of the church of Christ.

IV. Early Historical Testimony Concerning the Creed of the Church.

It is universally conceded that the original apostolic creed, the confession of Peter, was the only creed required in the churches of Christ for the first two centuries of the Christian era, and perhaps longer. Mr. Rice, in his debate with Mr. Campbell upon the question of creeds, makes this admission, but tries to break its force by saying that the church was disorganized and split up during this period because it had no better creed! And yet Mr. Rice must have known that the church made greater and more

satisfying progress during these first two centuries than it has ever done since. All the apostasies and errors of the later history of Christianity date from the period when the divine creed was abandoned in favor of man-made doctrinal statements. Obviously, the only way to get back to the pristine vigor and power of the apostolic church is by abandoning the human substitutes which took the place of the original creed, and by accepting the latter as the only doctrinal test of fellowship for all Christians.

V. The Restoration and the Problem of Creed.

The movement for the restoration of New Testament Christianity naturally and inevitably included an effort, first of all, to restore the New Testament creed to its rightful place as the one and only doctrinal test of fellowship for all Christians. Perhaps the clearest statement regarding the matter was made in Walter Scott's first great sermon on the Ohio Western Reserve, which inaugurated the new movement in its practical evangelistic capacity. It is unfortunate that the entire text of this great sermon, in many respects the greatest in Restoration history, has not been preserved. It was preached at New Lisbon, Columbiana Co., O., in 1827, from the confession of Peter as recorded in Matt. 16: 16. Baxter, in his "Life of Scott" (pp. 104, 105), gives the only account of this sermon now in existence. Among other things, he says: "He [Scott] then proceeded to show that the foundation truth of Christianity was the divine nature of the Lord Jesus—the central truth around which all others revolved, and from which they derived their efficacy and importance—and that the belief of it was calculated to produce such love in the heart of him who believed it as would lead him to true obedience to the object of his faith and love. To show how that faith and love were to be manifested, he quoted the language of the great commission, and called attention to the fact that Jesus had taught his apostles that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem! He then led his hearers to Jerusalem on the memorable Pentecost, and bade them listen to an authoritative announcement of the law of Christ, now to be made known for the first time, by the same Peter to whom Christ had promised to give the keys of the kingdom of heaven, which he represented as meaning the conditions upon which the guilty might find pardon at the hands of the risen, ascended and glorified Son of God, and enter into his kingdom."

The keynote of Scott's evangelistic campaign, which began with this sermon, and which marked, as we have said elsewhere, the real starting-point of the actual history of the Restoration, was sounded

in this sermon, with its clear and powerful appeal to discard all human creeds, and to go back to the divine creed as recorded in Matt. 16: 16. From that day down to the present time, Restoration evangelism has sounded the same note, and much of its success has been due to this fact. Even the denominational churches of the present day have come to a point where the old, man-made creedal standards are largely dead letters, and where they are placing more and more emphasis upon the divine creed alone. The constitution of the Federal Council of the Churches of Christ in America, a loosely jointed aggregation which takes in most American Protestant churches, is on record as making its only test of fellowship an acceptance of "Jesus Christ as the divine Lord and Saviour"—thus acknowledging that the divine creed is the one and only doctrinal standard which should be required of Christians. The Federal Council acknowledges that a church is Christian if it accepts this creed and thus proclaims to the world that such a creed is sufficient and adequate as a doctrinal test of Christian fellowship. The time must come when this divine creed will again be openly proclaimed as the one universal Christian confession, in accordance with New Testament authority and with the uniform practice of the original and apostolic church of Christ.

SCRIPTURE REFERENCES.

Matt. 16: 13-20; Luke 24: 45-47; Acts 2: 14-42.

This is the order of the texts used by Walter Scott in his great sermon upon the Christian confession. If possible, Baxter's analysis of the sermon as a whole should be read in connection with these Scriptural passages. Note especially how Matt. 16: 16 is linked up with Acts 2: 37, 38. Here we have the relation of the Christian creed to the Christian ordinances clearly and fully indicated.

BLACKBOARD OUTLINE.

| | |
|--|--|
| THE DIVINE CREED | { 1. Where Found—Matt. 16:16 2. Where Given—Cœsarea Philippi 3. First Confessor—Peter 4. Authorized—By Christ 5. First Used—Pentecost 6. Abandoned—At the Beginning of the Apostasy |
| To Restore the Apostolic Church We Must Restore the Apostolic Creed. | |

OTHER REFERENCES.

1. Baxter—"Life of Walter Scott," Chapter VI.
2. Kershner—"Religion of Christ," chapter on Creed.

3. Creel—"The Plea to Restore the Apostolic Church," Chapter V.

4. Oliver—"New Testament Christianity," Chapter V.

TOPICS FOR DISCUSSION.

1. Necessity for the Divine Creed.
2. How the Creed Came to be Given.
3. The Creed in New Testament Times.
4. How the Creed Came to be Abandoned.
5. The Attempt to Restore the Creed.
6. Modern Denominational Progress Toward the Divine Creed.

QUESTIONS ON THE LESSON.

1. Why must the church have a creed?
2. Why must this creed be divine?
3. What is the divine creed?
4. Where is it found?
5. Who was its first confessor?
6. What did Jesus say with regard to this creed?
7. Where was this creed given?
8. Under what circumstances?
9. Mention other places in the Gospels where Jesus was confessed as the Christ.
10. Why did Jesus discourage such confession during his public ministry?
11. When was the church of Christ founded?
12. What was made its corner-stone?
13. What creed did the three thousand accept?
14. Outline the use and history of the creed in the cases of conversions mentioned in the Book of Acts.
15. What is the testimony of history regarding the creed during the first two centuries of the Christian era?
16. What is the attitude of the Restoration upon the subject of creed?
17. Sketch briefly Walter Scott's argument upon the creed.
18. What is the present tendency of denominational churches in the matter of creed?
19. Give an illustration from the history of the Federal Council of Churches.
20. What must be the ultimate creed of Christendom?
21. What is the chief reason for the failure of human creeds?
22. Mention some other reasons.
23. If the church is Christ's church, what about the creed?
24. What Scriptures point to the inevitable failure of human creeds?

LESSON IV. THE BIBLE CREED ANALYZED

I. How to Determine the Meaning of Creed.

There are various ways by which we ordinarily determine the meaning of words and expressions. Perhaps the most frequently employed method is simply to consult the dictionary. If a word is used a number of times in a book, its meaning can usually be gathered from the context. As a rule, the latter method is better than the former when strictly Biblical terms are involved, for our modern lexicons usually endeavor to give the present-day significance of words as they are used by the majority of people now living, and sometimes mistaken usage changes the original meaning of the terms involved. There is practically no controversy, however, as to the meaning of the word "Christ" or "Messiah." The former term is Greek and the latter Hebrew, but both mean the same thing. Literally, the "Christ" or the "Messiah" is "the anointed one of God," or, as Peter expressed it, "the Son of the living God." The Messiah, to a Jew, was the visible Incarnation of God, who was to rule on earth and set up the divine kingdom among men. Perhaps the average Jew thought of him as a great temporal king or ruler who was to bring back the scepter to Jerusalem and to deliver his people from foreign tyranny and bondage. The idea of a spiritual kingdom was hard for the Jews to grasp, although the Messianic prophecies of the Old Testament, and especially of Isaiah, clearly pointed to such an interpretation of the Messiah's rule. To accept Jesus as the Messiah or the Christ meant therefore to accept him as the visible Incarnation of God upon the earth, and, by virtue of this fact, as the supreme Lord and Ruler of life. This is what Caiaphas had in mind when he asked Jesus point-blank whether he were "the Christ, the Son of God" (Matt. 26: 63). This is also what Peter meant when he confessed Christ to be the Son of the living God (Matt. 16: 16). So far the meaning of the divine creed is clear. It is simply the acceptance of Jesus as the Son of God; that is, as the Incarnation of God on earth, and, therefore, as the supreme Lord and Ruler of one's life.

II. Things Excluded in the Meaning of the Creed.

It is obvious that the creed as thus defined does not include any purely theological or metaphysical speculation. The finely spun theories about the nature of the Deity included in the Nicene or Athanasian Creeds, for example, have no place in the definition. The average Jew who accepted Jesus as the Messiah knew nothing of any such speculations, and, in the nature of the case, could know nothing about them. No more could the Philippian jailor, to whom

Paul preached, know anything about them. Whether true or false, such theories are entirely outside the province of the creed of early Christianity. Few, if any, of those who came into the early church were expert theologians. A creed made up of subtle metaphysical speculations was therefore an impossible test for those who were asked to become followers of Christ during the apostolic period. The early Christian creed was necessarily free from such conceptions. It is well, for many reasons, that this was the case. Aside from the fact that such speculations are too abstract for the vast majority of the common people ever to understand, the further fact that all human speculation is ephemeral and needs constant changing and revision, as men learn more about science and reality, makes any purely metaphysical creed a document of uncertain value. The divine creed, being intended for all times and all ages, could not contain anything which in its value is ephemeral and subject to change. All metaphysical and theological speculation is therefore ruled out as an element in the constitution of the permanent creed of the church.

III. What Is Involved in the Creed.

The real creed of the church of Christ is an affirmation of loyalty and allegiance to a certain ideal furnished us specifically in the life and teaching of Jesus Christ. To get at the meaning of the creed, therefore, we must study the life and teaching of Jesus. In a single word, Christ himself, rather than theories or speculations about Christ, is the creed. Jesus, and not any human philosophy concerning Jesus, constitutes our real creed.

The personality of Jesus very plainly embodies certain definite ideals of life. These ideals are given to us in the Gospel accounts of Christ's career. Moreover, in the Epistles, we have corroborative evidence both as to what these ideals are and as to how they are to be embodied in actual Christian experience. If Christ is the Christian's real creed, and if to be like Christ as nearly as he can is what his acceptance of the creed means, then it is obviously necessary to know something of what Christ's way of life was in order that we may attempt to live it.

It is not necessary to make a careful and scholarly analysis of the New Testament writings in order to get at the gist of Christ's conception of life. The most ignorant peasant can grasp the idea without special effort or training. There is a very complete summary given in what is known as the "Sermon on the Mount," and there are other brief summaries in the twelfth chapter of Romans and the thirteenth of First Corinthians. Any man or woman who will make an honest effort to live true to the ideals expressed in

any one of these sections of Scripture will be living up to the principles of his creed.

There are obviously two sides to Christ's interpretation of life, as given to us in these passages in Scripture. The first deals with the present life—the Here and Now—and we may therefore style it the moral ideal of Christianity, while the second deals with the spiritual and eternal nature of the soul; that is, more particularly with the Hereafter. This we may style the spiritual ideal. The two together give us the substance of Jesus' way of life.

IV. The Moral Ideal of Jesus.

Jesus taught and lived a very definite moral ideal. In other words, he claimed to know, and to be able to instruct others in a certain specific "way" in which to live. The early name for the gospel was, in fact, simply the "way." When Jesus said, "I am the Way," he expressed the same idea. The earliest non-canonical work dealing with the Christian religion now in existence—the so-called *Didache* or "Teaching of the Twelve Apostles," styles itself "The Book of the Two Ways"—the two ways being the Christian way—the way of life—and the non-Christian way, the way of death. The first chapter in this interesting little volume begins with these words: "Two ways there are, one of life and one of death, but there is a great difference between the two ways."

The "Way of Life," as Jesus taught it in the Sermon on the Mount, and as Paul, interpreting Jesus, taught it in Romans 12 and 1 Corinthians 13 and elsewhere, involved three great ideals—one for the individual primarily, which we may style the ideal of Personal Righteousness; one for society, which we may style the ideal of Service, and one which comprehends both the self and other selves, which we may call the ideal of Freedom. Many interpreters of the gospel include the third under the other two, and say that Jesus simply taught a gospel for the individual soul and a gospel for society—that is, for individual souls in contact with each other—but we think it is easier and better to retain the threefold division.

The Christian creed means, therefore, a definite affirmation that we will strive to live toward at least a certain ideal for our souls as individuals and toward a certain ideal of society. To be a Christian does not mean that we shall live up to these ideals in their perfection, but it does mean that we shall try to do our best in that direction. Just what is comprehended in these ideals as Jesus taught and lived them, we shall try to explain, in detail, later.

V. The Spiritual Ideal of Christ.

The moral ideal of Jesus does not include all that is involved in his life and teaching. The moral ideal—the true way of life—

occupies much of his attention, as it must occupy much space in any scheme of human actions or conduct; but there is something needed besides morality, however high and noble that morality may be. There must be some affirmation regarding the end of life and the ground for our morality if we are to have a strong and vital grip upon our religion. This is furnished in Jesus' concept of the reality and presence of God in our lives and in his teaching regarding the nature, value and destiny of the human soul. Here is where Christianity differs from the greatest and best of the old pagan and the later non-Christian teaching. Jesus' consciousness of the reality of God and of the spiritual universe, and of the immortal worth and destiny of the human soul, gives a meaning to life which it would not otherwise possess. It is here that we touch the realm of the "supernatural," as we style it for lack of a better word, of the nature and value of prayer; of the certainty of a moral order in the universe, and, above all, of the blessed reality of the future life. Without these things the moral teaching of Christ would lose what we call its "dynamic"; that is, its power of realization in our human experience. Unless we believe that God is, and that he rules the world, and that we have a definite and lasting place in the eternal scheme of things, we are apt to grow discouraged trying "to be good," and the incentive born of our high and holy heritage as the "sons of God" is lost. The spiritual ideal of Jesus is therefore an essential feature of his teaching. Without this feature, Christianity would not have made much progress in the ancient world. It was the spiritual side of the religion of Christ—above all, its great message concerning the future life and the triumph over death and the grave furnished in the gospel of the resurrection—which swept everything before it when it was proclaimed by the early disciples. Quite a good deal, though by no means all, of the moral teaching of Jesus may be found in the writings of the Stoics and other heathen philosophers, but none of these teachers possessed the spiritual power and dynamic of Christianity, because they had no definite or positive message regarding the spiritual universe and the immortal heritage of the human soul.

VI. Summary Regarding the Creed.

We see, then, in summing up the question of the Christian creed, that it includes faith in Jesus as the supreme Lord of life and death, and as constituting the one and only perfect ideal for human imitation and realization. Jesus, with his teaching and example, points out the true and real way for both the individual and for society at large. Moreover, Jesus, with his consciousness of the

worth and value of the human soul, and of the reality and presence of God in the universe, gives new courage and power to all who will accept his ideal of life. He not only shows the way, but he also gives power to walk in that way. As he summed it all up himself, he is the Way, the Truth and the Life. The fact that he is the Life and the Truth makes it possible for him to enable his followers to realize the Way in their lives. Jesus shows us how to live, and he also gives us strength and power to live as we ought to live. To accept him in this twofold capacity as Lord of our lives is to make the confession of Peter: that he is the Christ, the Son of the living God, in the sense in which he intends it to be accepted. To do this is to accept the only creed which his church ever placed before men, and to which it asked, and still asks, their allegiance.

SCRIPTURE REFERENCES.

John 6: 26-69; John 14: 6; Matthew 5, 6 and 7; Romans 12; 1 Corinthians 13.

As Jesus himself is the real creed of his church, all Scriptures dealing with his life and teaching have a direct bearing upon this lesson. The two great sermons of Jesus—the Sermon on the Mount and the Sermon on the Bread of Life—summarize his message from both the moral and spiritual points of view.

BLACKBOARD OUTLINE.

THE CREED } OF THE CHURCH } JESUS { 1. Moral Ideal
2. Spiritual Ideal

THIS CREED EXCLUDES { 1. Human Philosophy
2. Human Theology
3. All Human Speculation

"I am the Way, the Truth and the Life."

OTHER REFERENCES.

1. Zollars—"The Great Salvation," chapter on "The Creed that Needs No Revision."

2. Kershner—"The Religion of Christ," Part II. and Part III., Chapter I.

3. Kershner—"How to Promote Christian Union," Chapter VII.

TOPICS FOR DISCUSSION.

1. Meaning of the Words "Messiah" and "Christ."
2. What the Bible Creed Excludes.
3. What the Bible Creed Includes.
4. Meaning of Jesus as the Creed of His Church.

5. The Moral Ideal of Jesus.
6. The Spiritual Ideal of Jesus.
7. Christianity as a Life.

QUESTIONS ON THE LESSON.

1. Mention two methods in ordinary use for determining the meaning of words.
2. Which is the best method when Scriptural terms are involved? Why?
3. How are the words "Messiah" and "Christ" related?
4. What is their literal meaning?
5. What did the "Messiah" stand for to a Jew?
6. What mistaken view of the Messiah was prevalent among the Jews?
7. What did Caiaphas mean when he used the word? What did Peter mean?
8. What is our conclusion regarding the meaning of this word for us to-day?
9. What features are excluded in the proper definition of the Christian creed?
10. Why are these features eliminated?
11. How may we go about discovering the real meaning of the creed?
12. What two great features are included in the personality of Jesus?
13. Where in the Scriptures do we find summaries of his ideals?
14. What do we style the first feature? What the second?
15. What three specific characteristics are embodied in the moral ideal of Christ?
16. What is meant by the term "the Way"?
17. What does being a Christian mean?
18. Is the spiritual ideal of Jesus a necessary feature of his teaching? Why?
19. What does this ideal include?
20. What part has the spiritual side of Christ's teaching played in the progress of Christianity?
21. Sum up briefly the practical meaning of Christ's creed!

LESSON V. THE GOSPEL OF RIGHTEOUSNESS

- I. Christ's Teaching Regarding the Worth of the Individual Soul.

Perhaps the most striking feature about the teaching of Jesus was the new emphasis which he placed upon the value of the

human soul. The ancient world looked upon the individual man or woman as being of practically no significance. Human life was about the cheapest thing in the thought of the age. The Greeks, for the most part, taught that the individual counted for nothing; the sole consideration of importance being the nation and the race. The idea has been revived in modern times in the political ethics of the leaders of the German Empire. No matter how many individuals are sacrificed, if the interests of the state are conserved there is nothing more to be desired.

Over against this philosophy of the insignificance of the individual, Jesus taught that the one thing of supreme worth in the world is the human soul. Perhaps the most characteristic form in which his teaching found expression is the well-known passage in the Gospels where he puts the whole world on one side of the scales and one soul on the other, and then says that the latter item is the more important of the two. "What is a man profited if he shall gain the whole world, and lose his own soul?" was a new note in human history. Reflecting upon this passage, one of the profoundest authorities in the field of modern law has said that the greatest contribution which Christ made to the world's progress was his "discovery of the individual." In the eyes of Jesus, every man, however poor or degraded he may be, possesses something of infinite worth, and no effort can be too great or too costly if it will help such a man to preserve and make the most of this priceless treasure. This conception of the supreme and infinite value of the soul is the keynote of all missionary activity and of all genuine enthusiasm for human betterment. Any "Social Service" philosophy which is not based upon this idea is doomed to failure. As Professor Fosdick said recently: "The purpose of all social service is man's progress in character. The horrors of the white-slave traffic, of tenements in city slums, and of corruption in city government the evils of war and drunkenness and tyranny, all lie in this: that they debase, demoralize, and, in the end, utterly ruin the character of men. The infinite value of personality which immortality asserts makes any fight for social justice worth while."

The value and significance of every system of teaching is usually best understood by studying the methods of attack of its enemies. Perhaps the keenest opponent Christianity has ever had was one of its earliest adversaries—the heathen philosopher Celsus—who flourished in the third century A. D. The most brilliant features of the infidel writings of Volney, Voltaire, Paine and Ingersoll are borrowed outright from Celsus. Now, Celsus summed up his opposition to the teaching of Christ in these words: "The root of

Christianity is its excessive valuation of the human soul, and the absurd idea that God takes interest in man." No Christian could have put the whole matter better than it is presented in these words. "The root of Christianity" lies precisely in its "excessive valuation of the human soul." Let us proceed now to see what this "excessive valuation" implies.

II. The Christian Gospel of Character Values.

The emphasis of Jesus and of the early Christian teaching throughout was always upon the immaterial or spiritual values rather than upon the material. The kernel of the gospel is expressed in the words: "A man's life consisteth not in the multitude of things which he posseseth." In the parable of the rich fool, Jesus pictured vividly the folly of making material considerations first in life. Paul summed up the idea in his famous sentence: "The things that are seen are temporal, but the things that are unseen are eternal." Of course the unseen and eternal things are the only things of real value.

Both Jesus and Paul lived out their philosophy. They never had any money or property to amount to anything, although neither of them objected to the ownership of money or property in themselves. What they did strenuously object to was making money or property first in one's thought, and thereby living primarily for the lower and transient, rather than for the higher and eternal, values. Of course these higher values make up what we usually style character. The idea of accumulating a million dollars would not have made any great appeal to either Jesus or Paul, although, as both of them kept treasures for the help of the needy, it is not likely that either of them would have despised the million, if it came in the right way. But, as between making a million dollars and building up a little finer or higher type of character, they would not have hesitated for a moment. A gentle disposition, a passion for truth, a spirit of loving humility—any or all of these things, in their eyes, possessed real and permanent value, and hence could not be weighed in the scales with mere money or property considerations. The man who tells a falsehood in order to make money, or who sacrifices his high ideal of purity for the sake of sensual pleasure, Jesus would say, drives a tremendously bad bargain. He had no hesitancy in styling such a man a "fool." It is characteristic of our present un-Christian civilization that it usually reverses this order. The average man of to-day, perhaps even the average church-member, looks on the individual who sacrifices money or property rather than practice a little deception, as the "fool," instead of the man who does the reverse.

Christianity is, therefore, in its essence, and primarily, a character religion. It makes character the only consideration of real significance in life, and its sole purpose is to develop a certain type of personality. When it "saves" a man, it makes over his character in accordance with the ideals of Christ, and if it doesn't do this the man is not "saved." "Damnation" is simply the result of neglecting character development, and "salvation" is the reverse process. We are saved by deliberately fashioning our character and lives after the ideal furnished us in the life of Christ, and we are lost by drifting away from this ideal. The Lord knows his own, and he knows them because they are trying, at least, to follow his ideals and to be like him. This common pursuit of a common ideal produces a common fellowship which constitutes the glorious community of the redeemed.

III. The Christian Ideal of Character.

Character is a unitary conception in itself, but it has, necessarily, two sides. The one is the inner side, which is known in its fullness only to the soul itself and to God. The other is the side which is shown to others and which comes out in the dealings of the self with other selves. We usually style the one side the personal, and the other the social. There is no conflict between the two, for the right kind of personal ideal will always produce the right kind of social conduct, while, on the other hand, the right sort of social ideal will always produce a high type of personal character. Shakespeare makes Polonius express some very sound philosophy when he says:

"This above all; to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

He might just as truthfully have said: "If you are true to others, you can not be false to your own highest self."

In Christ's teaching, both the personal and social features of character development are thoroughly emphasized. He praised the rich young ruler for living true to the commandments, and then proceeded to drive home the social gospel by insisting that the ruler sacrifice his wealth for the good of the needy. Again, he summed up his teaching in the two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind [the personal gospel], and thy neighbor as thyself [the social gospel]." James defines the Christian religion in the same way, as "visiting the widows and orphans in their affliction" (the social gospel), and keeping one's self "unspotted from the world" (the personal gospel).

What are the essential features of the personal gospel as Jesus taught it and as the early disciples tried to live it? The answer is both simple and complex. In its essence, Jesus taught a character gospel based on the Ten Commandments and the best morality of the Old Testament prophets. The chief virtues which he emphasized were the following: (1) Humility, (2) loyalty to duty, (3) kindness, (4) industry, (5) truthfulness, (6) chastity, (7) good citizenship, (8) honesty and (9) temperance. The writer once went through all of the Gospels, and the rest of the New Testament also, carefully tabulating every reference to personal character. He discovered that all of the virtues inculcated by Christ and his apostles could be grouped under this ninefold outline. Paul's "fruits of the Spirit" in Galatians is almost identical with it, with the exception that Paul groups the social virtues, at least in part, along with the personal in his summary. For a detailed analysis of these nine virtues, with the appropriate Scripture references, the student is referred to the author's "Religion of Christ" (Part II. and Appendix). It is an easy matter for any reader to take the New Testament and work out the outline for himself, if he is willing to use a little effort. Let it suffice to say here that when a man or woman is humble, is loyal to the duty before him or her, is kind to all, is industrious and frugal, is truthful and clean and pure, is a good citizen, is honest in all business relations, and temperate in all things, he is living up, in substance, to the Christ ideal of personal righteousness. All these things are distinctly and clearly taught in the Gospels, and all of them are emphasized and insisted upon in the Epistles. There ought to be, therefore, no difficulty involved in the matter of discovering what are the foundation principles of Christian character.

IV. The Restoration Position on the Subject.

Theoretically, there has never been any great divergence of opinion as to what constitutes Christian character. There is, in fact, no room for such divergence if the New Testament is accepted at its face value. Men who hold to the most diverse theological views agree upon this subject. Even Protestants and Roman Catholics agree here at least in theory. Practically, however, there has always been a wide gap between the ideal and its fulfillment. People will acknowledge that the Christ ideal demands humility, and will yet live anything but humble lives. Sometimes, it is true, they will try to twist the Scripture teaching so as to justify their own derelictions. We find so-called Christian ministers preaching hatred, for example, and yet these same preachers, if pinned down to the facts, will concede that hatred is un-Christian as a principle. The

same thing applies to the other virtues catalogued. Nothing, however, does more harm to the progress of Christianity than this gap between theory and practice, on the part of those who nominally profess their adherence to the ideals of Christ.

The Restoration movement means, of course, the restoration of the New Testament ideal of the Christian life as well as the New Testament ideal of the Christian church. This fact is occasionally obscured by an apparent overemphasis on the church ordinances. This is not the fault of the principles involved in the movement, but of the way in which they are sometimes proclaimed. The Christian life is the goal of the Christian church, and should always receive the major emphasis in preaching. The "old Jerusalem gospel" is, first of all, a character gospel. All of its adherents will concede this fact, we are sure, but not all of them live up to the idea in their practical ministry. We need more emphasis upon Christian character in all our churches, and there is never any danger that we shall go too far in this direction. Only to the extent that we truly develop Christian character, and manifest such character to the world, are we really Christians.

SCRIPTURE REFERENCES.

It is impossible to give here all of the Scriptural references bearing upon the ideal of personal character. We again refer those interested in the subject to the author's "Religion of Christ"—appendix to Part II.—where the references are given in detail. We mention a few here which are typical:

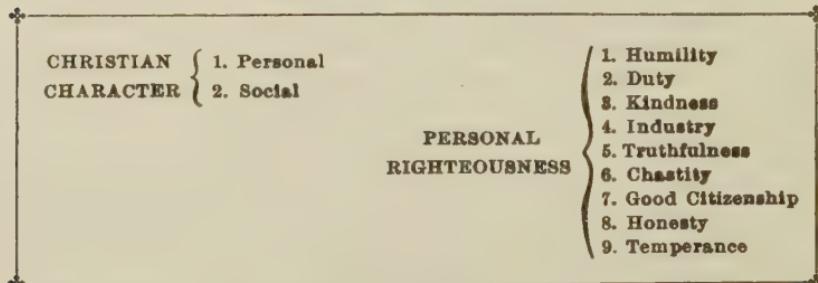
1. On the subject in general (Luke 10: 27; Gal. 5: 22, 23; Jas. 1: 27).
2. On the virtue of humility (Mark 9: 33-37; Luke 9: 46-48; 18: 9-17).
3. On loyalty to duty (Mark 10: 32-34; Luke 9: 51; Acts 20: 20-24).
4. On kindness (Matt. 5: 38-48; Luke 18: 35-43; Luke 22: 50, 51).
5. On industry (John 5: 17; 2 Thess. 3: 10-12).
6. On truthfulness (John 8: 32, 44-46; Rev. 21: 8, 27).
7. On chastity (Matt. 5: 8, 27-32; Eph. 5: 3-5).
8. On good citizenship (Matt. 22: 15-22; Rom. 13: 1-7; 1 Pet. 2: 13-17).
9. On honesty (Matt. 6: 25-34; Luke 12: 13-21; Eph. 4: 28).
10. On temperance (Luke 15: 13, 14; Rom. 12: 1; Phil. 4: 8).

OTHER REFERENCES.

1. Kershner—"Religion of Christ," Part II., Chapter I.
2. Peabody—"Jesus Christ and the Christian Character," Chapters II., III. and IV.

3. Speer—"The Marks of a Man," Chapters I. and II.
4. Stalker—"Imago Christi," Chapters I., II., III. and IX. especially.

BLACKBOARD OUTLINE.



TOPICS FOR DISCUSSION.

1. Christian Character as the Goal of Religion.
2. Christ's Emphasis upon Character.
3. The Essentials of the Christian Ideal of Character.
4. Personal Righteousness—Its Elements.
5. Practice versus Theory in Christianity.
6. The Restoration Position on the Subject.

QUESTIONS ON THE LESSON.

1. How did the teaching of Jesus differ from the thought of his age with regard to the worth of the human soul?
2. What did Jesus regard as the most valuable thing in the world?
3. How does his teaching in this particular affect the question of missions?
4. How does it affect the question of social service?
5. What is Professor Fosdick's testimony upon the subject?
6. What does Celsus say about the message of Christianity at this point?
7. Why is his testimony of especial value?
8. What expression of Jesus contains the kernel of his philosophy of life?
9. What is the central thought of the parable of the rich fool?
10. How does Paul express the same idea?
11. How does our modern civilization look at the question?
12. What is meant by "saving" a man or woman, in the Christian sense?
13. What is meant by being "lost"?
14. What two sides are there to Christian character?

15. Are these two sides exclusive of each other?
16. What is Shakespeare's testimony upon the subject?
17. How may we discover what is included in the Christian definition of character?
18. Mention nine virtues which Christ emphasized as belonging to the ideal of personal righteousness.
19. Is there any special controversy with regard to the essentials of Christian character?
20. What is the chief difficulty in the matter?
21. What is the Restoration position upon the question?
22. Mention some places in the New Testament where each one of the nine virtues in the ideal of personal righteousness is emphasized.

LESSON VI. THE GOSPEL OF SERVICE

I. The Nature of the Social Gospel.

We have seen that the personal and social gospels are mutually related and interwoven. There is no personal virtue which does not have its social expression, nor is there any social virtue which does not react upon personal character. Truthfulness, for example, is an individual virtue, and yet one can scarcely lie without lying to some one or *about* some one. Every individual is inevitably bound up with other individuals in the general scheme of things. When the apostle said, "None of us liveth unto himself, and none dieth unto himself," he was simply giving utterance to an axiomatic truth. With this fact in mind, it is, nevertheless, convenient to study the personal and social elements in character-building as, in a measure, distinct. Moreover, there are certain virtues which are peculiarly social in their nature and expression. We come, therefore, to a direct analysis and study of the social side of the Christian ideal of life.

That this side constituted a large part of the teaching of the Nazarene there can be no question. The whole idea of the "kingdom of God," which is so frequently emphasized in the Gospels, is social. While Christ invariably began with the individual soul, and while the goal of his teaching was individual and personal, he always emphasized the necessity for social improvement and betterment. Although he recognized the fact that any permanent and lasting social reform must start with the individual and must come from within out, rather than the reverse, he nevertheless taught the necessity for thoroughgoing and radical social improvement. He knew that social evils, while proceeding from individual sinfulness

and selfishness, also help to produce the same evils in the individuals subject to their influence. His gospel was much more than an isolated individualism. He constantly mingled with men himself, and he constantly taught the ideal and proper scheme of human relationships.

II. The Basis of the Social Gospel.

The basis of the social gospel taught by Jesus Christ lies in the two great principles of the Fatherhood of God and the brotherhood of man. All men are potentially and rightfully the children of the one divine Father, and hence all men are rightfully brothers. Some are sinful and erring children, it is true, and need to be brought back to the divine fold from whence they have wandered; but, nevertheless, the Father's love goes out to them even when they have deliberately separated themselves from his affection and care. This is the meaning of the parables of the Lost Sheep and the Lost Coin, as well as of the wonderful picture of the Prodigal Son. God's love takes in all humanity. He is not, in any sense of the term, a tribal or ethnic deity. Here is where Jesus met with the greatest opposition on the part of his countrymen. The Jews regarded themselves as under the peculiar favor of Jehovah, and when the Galilean sought to include Gentiles and Samaritans in his scheme of things, he met with strenuous opposition. The Jew was an intense nationalist. He looked upon other races and peoples as deservedly under the divine displeasure, and he could see no use in trying to help them. Jesus, however, considered himself the "Son of man" and regarded his mission as one which embraced all humanity. It was this universal character of his teaching which brought down the severest condemnation of the Jerusalem authorities. Even the Twelve could not understand or appreciate it. It required a special vision to open the eyes of Peter, and it took a special miracle to convert Paul. A good many of the Jewish Christians probably never understood or fully accepted the world-wide sweep of the gospel.

But, not only was the social teaching of Jesus universal in its application, but still more was it revolutionary in its essential philosophy. Humanity had hitherto developed very largely along purely selfish lines. The "struggle for existence" and the "survival of the fittest" were the rules which governed its progress. "Every man for himself, and the devil take the hindmost," was the maxim in almost universal application. The great quarrel which Nietzsche has with Christ's teaching consists in the fact that it nullifies this elementary law of biology. Let the weak perish, and the strong and powerful survive, was the old rule. Help the weak

and let the strong use their strength to serve those who need their assistance, was the new rule of Jesus. The brute domination of selfish power gives place in the gospel of Christ to the law of unselfish service and sympathy. It must be conceded that this teaching was, and still remains, revolutionary. To be humble, to be meek, to prefer others' advancement to one's own, is a gospel which is still too "hard" for the bulk of humanity. The first law of nature seems to be to "look out for one's self," but Jesus taught that the first law of the new gospel is to look out for others. Our modern civilization betrays its essentially pagan and un-Christian character most clearly at this point. Competition is still the governing principle in social and business life. But competition, in ordinary experience, means the old jungle philosophy of the "survival of the fittest." It is essentially a Nietzschean, rather than a Christian, principle. Mutual co-operation and service are the Christian principles. The present social order does contain certain Christian elements. Competition is softened, and co-operation prevails or exists in spots, but the dominating influence is still, in large measure, the law of the jungle. It took the world war of 1914 to show openly how essentially pagan our nominally Christian civilization really was, and, for that matter, still is. Those who say that the war proves the failure of Christianity simply betray their ignorance of what constitutes Christianity. Christianity can not fail until it has been tried, and it has never yet had a trial. So far as embodying the essential principles of Christ's gospel of service is concerned, the so-called "Christian" nations have been, for centuries, about as far from the Christian ideal as they could well get. The civilization which has collapsed was never really Christian; it was, in its spirit and nature, pagan.

III. The Essential Features of the Gospel of Service.

There are two essential features in the social gospel of Jesus. We may style the one the law of love, and the other the law of rational direction. The first furnishes the motive power for the gospel, and the second furnishes the guiding principle by which that power is to be directed and utilized. The first is the ideal element; the second is the practical. Jesus enunciated the first when he said, "Love is the fulfilling of the law," and he expressed the second when he told his disciples that they should be "wise as serpents, but harmless as doves." He constantly embodied both principles in his daily life and teaching. His whole ministry was motived by love, while, at the same time, by his use of his parables and in other ways, he manifested the utmost wisdom and tactfulness. Wisely directed, and, therefore, effective, service proceeding

from infinite love and sympathy sums up the nature and character of the entire social gospel of Jesus.

IV. The Ideal Principle—Love.

In a certain sense, the whole gospel of Christ may be expressed in the little word "love." On the divine side, it is embodied in John's wonderful sentence: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." On the human side, it is embodied in another passage from John, the beloved apostle: "This is my commandment, that ye love one another, even as I have loved you." Paul taught that the highest goal of the Christian is love, and in the thirteenth chapter of 1 Corinthians he defined what he meant when he used the word. Any one who reads and meditates upon this chapter can easily understand the motive power, the driving force, of the Christian religion. If our nominal Christianity had even partially measured up to Paul's ideal, the world would long since have been transformed.

The essence of love, as Paul understood it, is good will. William De Witt Hyde is therefore close to the truth when he defines Christianity as the "gospel of good will." Good will toward everybody, even our enemies and those who mistreat and persecute us, is the very essence of Christ's social message. When Jesus said, "Love your enemies," this is what he meant. We may not always be able to have personal affection for everybody—in fact, this is both impossible and undesirable—but we can have good will for every one, and, if we are real Christians, we will and must have it. This principle forever rules out hatred, revenge, cruelty and bitterness toward any human being from the Christian vocabulary. So long as we hate anybody or wish him ill, no matter how badly he may have acted toward us, we are not really Christians. We may possess all the other virtues, but, if we lack this—the one central goal of our faith—we are but as "sounding brass or a clanging cymbal." Yea, though we have all faith, and bestow all our goods to feed the poor, and even give our bodies to be burned, without the one essential of forgiving love, we are profited nothing.

V. The Practical Principle—Rational Direction.

Love is the motive power of Christianity, but love alone does not exhaust the Christian gospel of service. Love must be guided by reason, in order that it may be able to gain its ends. We all know well-intending people who utterly fail to render any real service to those whom they desire to help, simply because they go about rendering the service in the wrong way. Shakespeare makes the fool in "King Lear," who was very much of a wise man in

reality, say of this sort of action: “ ‘Twas her brother that, in pure kindness to his horse, buttered his hay.’ ” People who, out of “pure kindness,” “butter the hay,” do not do much good in the world. It is necessary that love should be tactful, reasonable, wise and prudent in order to be effective. Indiscriminate charity often does more harm than good. We should not only wish people well, but we should also use common sense in our efforts to help them. Every one who has tried to serve the needy knows how indispensable it is to act with the best judgment in affording relief. Otherwise, our good intentions go entirely to waste, or, worse still, actually do harm. Christianity is fundamentally a reasonable religion, and in nothing is it more reasonable than in the matter of service.

VI. Modern Interest in the Social Gospel.

The modern interest in the social gospel is of comparatively recent birth. Individual illustrations of the principle involved may indeed be found throughout the history of Christendom; perhaps the most notable example being the career of St. Francis of Assisi. Even St. Francis, however, while perhaps the most perfect embodiment of the spirit of Christian love who has lived since the days of the Christ himself, lacked the spirit of rational direction to no slight degree. The new, modern emphasis upon social service, on the other hand, tends to stress the practical side. This means that it strives to correct social evils in a rational and scientific way, instead of dealing as Francis did, for the most part, with the effect, without touching the cause. The danger now is that we shall go to the other extreme. We must be careful not to lose the note of idealism, the warmth and fervor of the divine love for men, in our efforts to be practical. There is a golden mean between the two extremes, or, rather, a perfect unity, which swallows up and harmonizes both of them if we will only grasp it. This perfect combination embodies Christ's ideal of service.

VII. The Restoration Position upon the Question.

The weakness of Protestantism, as a whole, has been in its halting emphasis upon the gospel of service. The one great strength of Roman Catholicism is in its insistence upon certain phases of the same gospel. Hospitals, orphan asylums and relief work generally mark the progress of the Roman Catholic Church in every land. While this has been true, on the other hand Catholicism has never manifested any great interest in that thoroughgoing social reform which strikes at the root of the problems of social injustice. The Restoration principles, in the nature of the case, include a plea for the embodiment of Christ's social gospel in its entirety. It

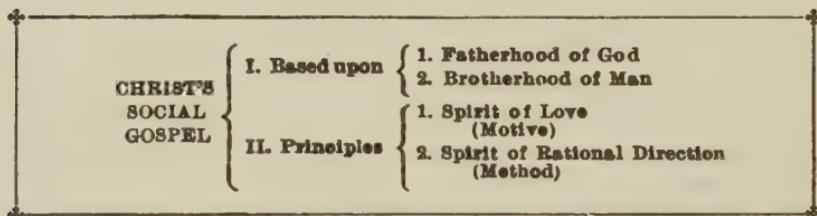
can not be claimed that the advocates of these principles have always fully realized this fact; but this, again, is not the fault of the plea, but of its imperfect application. More and more, it becomes incumbent upon all who hold to the Christian ideal of service that they shall make that ideal real in our social and national life. This is a task which devolves upon all of us, and it is a task from which we can not, and should not, wish to escape.

SCRIPTURE REFERENCES.

Mark 10: 45; Luke 10: 25-37; Matt. 10: 16; 1 Cor. 13; John 15: 12; 1 John 3: 14-18; 4: 7-12, 16-21.

All of Christ's miracles and deeds of mercy and service bear directly upon this lesson.

BLACKBOARD OUTLINE.



OTHER REFERENCES.

1. Kershner—"Religion of Christ," Part II., Chapter II.
2. Rauschenbusch—(1) "Christianity and the Social Crisis." (2) "Christianizing the Social Order." The best all-around books on the social gospel of Jesus.
3. Peabody—"Jesus Christ and the Social Question." One of the earliest, and still one of the best, books on the subject.
4. Vedder—(1) "The Gospel of Jesus and the Problems of Democracy." (2) "Socialism and the Ethics of Jesus." Somewhat radical volumes, but worth reading and thinking about.
5. Conyngton—"How to Help." One of the best brief manuals of practical relief work.
6. Clow—"Christ in the Social Order." A more conservative statement of Christ's gospel of service.

TOPICS FOR DISCUSSION.

1. The Basis of the Social Gospel.
2. The Social Gospel and Internationalism.
3. The Social Gospel and Competition.
4. Love the Motive of the Social Gospel.
5. The Principle of Rational Direction.

6. The Modern Social Awakening.
7. False and True Ideals of Social Service.

QUESTIONS ON THE LESSON.

1. How are the personal and social virtues inter-related?
2. What was the attitude of Jesus as regards the importance of the social gospel?
3. What two principles furnish the theoretical basis of the social gospel of Jesus?
4. How did the Jews look upon Christ's teaching at this point?
5. How does the gospel of Jesus deal with the question of internationalism?
6. How is it opposed to the "survival of the fittest"?
7. Why was Nietzsche opposed to it?
8. How does the gospel of Jesus affect the law of competition?
9. Does the collapse of European civilization in 1914 prove that Christianity has broken down?
10. What does it prove?
11. What are the two essential features of the social gospel of Jesus?
12. How are these two principles related?
13. Give illustrations of both of them from the life and teachings of Jesus.
14. What is meant by love in the Christian use of the word?
15. What place does love occupy in Christ's philosophy of life?
16. What is meant by the principle of rational direction?
17. Why is this principle of great importance?
18. What can you say of the modern interest in the social gospel?
19. What is the possible danger involved in this interest?
20. State the prevailing Protestant and Roman Catholic attitudes toward the gospel of service.
21. What is the Restoration position upon the subject?

LESSON VII. THE GOSPEL OF FREEDOM

I. Freedom the All-inclusive Ideal.

As we have already observed, perhaps the majority of the interpreters of the Christian gospel divide the message of Jesus into the simple outline of personal and social virtues. Our duties as individuals and our duties toward others appear to cover the entire field of human relationships. And yet, back of these two classes of duties, both as a presupposition and as a goal, lies another ideal—the glorious concept of freedom. Unless we are free, and those

about us are free also, we can not enter into the fellowship of the redeemed. Everywhere in the Scriptures sin is pictured as enslavement of bondage. The vision of the old prophet looked forward to the day when the Messiah would prove his claims by giving freedom to the captive and by opening the door of the prison for those who are bound. There was no theme dearer to the heart of Jesus than the glorious freedom of the sons of God.

Personal righteousness necessarily implies freedom. There can be no enforced goodness, and hence freedom of choice is a necessary presupposition of character-building. In the same way, the first service which one can render to others is to set them free. Freedom therefore lies back of both the ideal of Personal Righteousness and the ideal of Social Service.

While this is true, it is also true that freedom lies ahead of both of these ideals. No matter how good we may become as individuals, we shall never be entirely free until we reach the stage of perfection. So long as any sin or shortcoming mars our record, it means that we are, in some measure, in bondage. Likewise, until we reach the stage of perfect social adjustment there will always be some element of servitude in the social structure. Perfect freedom, therefore, marks the consummation of Christian character and Christian service. It is the one all-inclusive ideal of the higher life.

II. Different Phases of the Subject.

Freedom covers every conceivable field of human activity, and therefore includes a variety of features. We need not attempt any exhaustive analysis of the subject, but there are at least three sides which must be considered if we wish to gain any fair view of the teaching of Jesus. We may style these three sides (1) The Personal, (2) The Moral and (3) The Intellectual. The first deals with the general concept of human freedom, the second with the relation of freedom to character, and the third with freedom as the indispensable condition of the progress and development of the human intellect. No interpretation of the Christian religion is adequate or satisfactory which does not cover at least these three considerations. We proceed, therefore, to a brief analysis of what is included under each of them.

III. Personal Freedom.

One of the most striking features of human history is the story of the gradual climb upward out of oppression into some measure of freedom on the part of the bulk of humanity. The idea of slavery, in one form or another, is as old as the annals of the human race. When Jesus came into the world, the vast majority of human beings were slaves. The lot of a slave in those ancient

days was wretched almost beyond the power of imagination. The inhuman punishment of crucifixion was devised, in the first place, chiefly to terrorize the slaves. If a master thought he detected signs of insubordination on the part of his servants, it was no unusual thing for him to have one of them crucified in order that the poor wretch's lingering agonies might serve as an object-lesson to his comrades. One of the taunts commonly hurled upon the early Christians was that the God they worshiped had met the ignominious fate of a slave. Jesus, by his own sufferings and death, identified himself with the most downtrodden of earth's creatures in order to bring about their enfranchisement and salvation. It is noticeable that the Scriptures do not inveigh against slavery as an institution. What they do is simply to lay down certain principles, which, if observed, make slavery impossible. It has required a long time for these principles to leaven human civilization, and the leaven has not yet fully accomplished its work. While the old form of chattel slavery has practically disappeared, there is still a great deal of political and industrial servitude which is directly contrary to the teachings of the gospel. So long as caste or privilege, in any form, exists in the world, the Christian ideal of freedom remains unrealized. Just now practically the whole human race is engaged in a struggle which has been characterized by one of the principal protagonists as an effort "to make the world safe for democracy." The "democracy" referred to is probably far short of the ideal of Jesus, but, nevertheless, the process is a long step in the right direction. Men and women everywhere must be set free from the tyranny which makes higher soul development impossible before the kingdom of God can come upon the earth. This means industrial as well as political freedom, and the goal is still far off. Nevertheless, the world is moving in the right direction, and any one who will take the trouble to investigate the process will be forced to recognize the fact that the ideals of Jesus are the great motive forces back of the whole course of events.

Inasmuch as the highest possible development of every individual soul is the supreme object of Christ's mission, and inasmuch as such development is impossible without freedom, it naturally follows that such freedom is an indispensable condition of the progress of Christian principles.

IV. Moral Freedom.

There has been a great deal of unnecessary argument over the so-called "freedom of the will." Perhaps more dogmas and theologies have centered around this subject than around any other speculative question. One need only mention the word "predestination"

to call up a host of creedal dogmas. And yet the practical implications of the subject are exceedingly plain. Nothing is clearer to any unprejudiced student of the Scriptures than the fact that everywhere it is taken for granted that men *can* be saved and *can* accept the conditions of salvation if they *will* to do so. The whole matter of character development rests upon this elementary consideration. It would be the supremest folly to ask people to do something which is entirely beyond their capacity to accomplish. When Jesus said, "He that believeth and is baptized shall be saved," he certainly meant that it is possible for people to believe. When John said, "Whosoever will may come," it is obvious that he included everybody in his invitation. There is no ground for metaphysical speculation here. People *can* accept Christ, *can* fashion their lives after the perfect life of the supreme Teacher; in short, *can* be saved, *if they will*. Moral freedom is an axiom of Christianity just as it is an axiom of ethics. The preacher who does not believe that the people he calls to repentance *can* actually repent, will never accomplish much with his preaching. The question is not a theoretical, but a practical, one, and the practical answer is clear and unmistakable.

V. Intellectual Freedom.

Personal freedom and moral freedom do not exhaust the substance of Christ's teaching upon the subject. When he said, "Ye shall know the truth, and the truth shall make you free," he laid down the *magna charta* of intellectual freedom. He never intended his gospel to fetter the free thinking of men. Herein is where the attempts to bind the intellect by the means of philosophical dogmas and creeds run directly counter to his teaching. In our discussion of the subject of creed, we called attention to Mr. Campbell's vigorous protest against refusing to allow any one to think past "the thirty-ninth article." All such theological clamps are contrary to the ideal of intellectual freedom; the free and unfettered search for truth inculcated by Jesus. It is here that we find the common denominator of science and religion. Both alike search for truth—the one solely in the natural sphere, and the other extending beyond the finite into the infinite. There can be no real conflict between agencies which have so much in common. Whenever a conflict exists, it either means that science has encroached upon the rightful sphere of religion, or else that religion has received a false interpretation at the hands of its adherents. Dogmatic science and dogmatic theology are alike contrary to the ideal of Jesus. True science is always in harmony with true religion, and is a valuable instrument in accomplishing the work of Christianity.

VI. Freedom in History.

Of all the ideals of Jesus, the gospel of freedom has been the slowest to receive the acceptance of the world. As we have already seen, personal freedom is still far from being universally realized. Moral freedom, while practically accepted almost everywhere, has been a bone of theoretical contention for centuries. Even to-day the new scientific determinism, as it is styled, refuses to concede any real freedom of action to the individual. Slowest of all has been the progress toward intellectual liberty. Human creeds and theological dogmas have been barnacles on the intellectual progress of the race for centuries. Ecclesiasticisms, denying any sort of freedom to those who have entered the pale of the church, have multiplied skeptics and have hindered the onward march of the gospel to a degree beyond calculation. The curse of religion has always been the rule of tyranny. Such tyranny is farthest from the thought and ideals of Jesus, but it has, nevertheless, been perpetrated again and again in his name. Fortunately, the days of autocracy, in religion as well as in government, are rapidly passing. The absolutism which has so long masqueraded under the name of Christianity is destined soon to fall, and to fall forever.

VII. The Restoration View.

One of the foremost features of the Restoration plea, from the beginning, has been its advocacy of the principle of freedom. In its attacks upon human creeds and dogmas, it struck at the root of intellectual tyranny, and, in its opposition to ecclesiasticism, it has been a mighty force in favor of the new era of religious democracy. It is the most democratic and the least aristocratic religious movement in existence. Herein it simply lives up to the gospel of freedom, which is one of the essential features of the church it seeks to restore.

SCRIPTURE REFERENCES.

John 8: 32; Rom. 7: 4-6; Luke 4: 16-20. The entire Epistle to the Galatians is a plea for freedom from legalistic and ecclesiastical tyranny.

BLACKBOARD OUTLINE.

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| THE GOSPEL OF FREEDOM | { | 1. Personal Freedom 2. Moral Freedom 3. Intellectual Freedom |
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"Ye shall know the truth and the truth shall make you free."

OTHER REFERENCES.

1. Kershner—"The Religion of Christ," Part II., Chapter III.
2. Campbell—"Campbell-Rice Debate," Proposition Sixth, Mr. Campbell's fifth address.
3. Campbell—"The Christian System," section on "The Kingdom of Heaven."

TOPICS FOR DISCUSSION.

1. Nature of the Ideal of Freedom.
2. Comprehensive Character of the Gospel of Freedom.
3. Personal Freedom and the Teaching of Christ.
4. Moral Freedom and the Gospel.
5. Intellectual Freedom as a Christian Ideal.
6. Freedom and the Progress of Christianity.
7. The Restoration Plea for Freedom.

QUESTIONS ON THE LESSON.

1. How is the ideal of freedom related to the ideals of personal righteousness and of social service?
2. How does personal righteousness imply freedom?
3. How does social service imply it?
4. How does freedom lie ahead of both of the other ideals?
5. Why is freedom the all-inclusive ideal of the higher life?
6. What three features of the gospel of freedom are considered in this study?
7. What is meant by personal freedom?
8. What by moral freedom?
9. What by intellectual freedom?
10. What can you say about the institution of slavery in the ancient world?
11. What was the attitude of Jesus toward the problems of slavery?
12. What form of slavery still exists in the world?
13. How is Christianity related to the ideal of democracy?
14. Why is freedom an indispensable condition of the progress of Christian principles?
15. What is meant by the freedom of the will?
16. What are the practical implications of the question?
17. Does Christianity involve a belief in moral freedom? Why?
18. What was the attitude of Jesus toward the subject of intellectual freedom?
19. How are science and religion related?
20. Is there any real ground for conflict between them?

21. When conflict arises, how may we account for it?
22. Trace the progress of the ideal of freedom in human history.
23. Why has this progress been so slow?
24. What has been the greatest curse of organized religion?
25. What is the attitude of the Restoration movement toward the gospel of freedom?

LESSON VIII. THE SUPERNATURAL ELEMENT

I. The Gospel of the Here and Now.

A great part of Christianity, as we have seen, deals with the present life. In fact, there is a sense in which it may be said that Jesus was pre-eminently, and first of all, interested in this present-day existence. He was forever warning people of the necessity for utilizing wisely the opportunities of this life. Many of his parables were spoken for this purpose, especially "The Talents," "The Pounds," "The Tares," "The Wise and Foolish Virgins," "The Good Samaritan" and "The Last Judgment." In the "Rich Man and Lazarus" he emphasizes the fact that it is in this life that we make or mar our destiny for eternity. Hence the way we live here is the first and most important thing for us to think about. If our present-day lives are what they ought to be, the future will take care of itself. On the other hand, if we develop the wrong kind of character here, we shall have to live hereafter just as we have planned our lives in the Here and Now.

While there is, therefore, no gainsaying the immense emphasis which Jesus constantly placed upon the present life, it is also true that he had a very definite message with regard to the future. Our lives here are of special significance, he taught, because of what the future *may* mean to each one of us. This is the period of probation for us, the testing-time, and, because the goal we seek is of tremendous value, therefore our efforts to reach that goal should be proportionately earnest and strenuous. There is, in fact, no real separation of the present from the future in the teaching of Jesus. Life is one and continuous with him; and, because it is so arranged that what follows must always be dependent upon what precedes, therefore he placed especial emphasis upon the earlier stages in the process. These earlier stages come within the period of our time and space existence, and, for that reason, extraordinary importance attaches to that existence. Whether "heavenly cheers or infernal laughter" shall greet our "first step out of life or in it," as the poet puts it, depends upon what we do here, and hence our actions here are of the utmost importance.

II. The Gospel of the Hereafter.

Like all his other teaching, the message of Jesus regarding the hereafter is practical rather than theoretical. He never philosophized much about the nature of the future life; he simply asserted its reality and taught his disciples to live, day by day, in the consciousness of that reality. He knew that our material organization is such that no explanation of the future life is, or ever can be, in the nature of the case, intelligible to our mortal minds. To a child who knows nothing of arithmetic, the problems of the higher mathematics are inconceivable. On the other hand, when once we reach the stage where we *can* grasp the principles of higher mathematics, the elementary questions are very simple and clear. Just in the same way, from the standpoint of our earthly thought life, the facts of the eternal world are inconceivable, but when once we "pass on" into the eternal world the problems of this life, which disturb us so much now, will be very plain and clear. The higher stage of existence is unintelligible while we are still on the lower plane, but when we reach the higher plane the whole scheme of things on the lower plane will be open to us. Just now we must accept the higher plane on faith, recognizing the fact that some day "we shall know even as we are known."

Jesus himself always lived and acted in full harmony with the conception of the reality of the future existence. The things of eternity were more real to him than the things of time. He lived in the world, and yet he was not of the world. Always he recognized the fact that his true existence was spiritual, and that he possessed a heritage which was of infinite and eternal value. Paul and the early Christians in general had the same point of view. This ever-conscious faith in the reality of the spiritual order is one of the fundamental facts of the Christian philosophy as well as of the Christian experience.

III. Supernatural, Spiritual, Mystical.

Here we have three words which are often used interchangeably, and the meanings of which are not always clear to many minds. Exact and accurate definition of terms is an essential to a clear understanding of any question, and so it is well that we should subject these words to careful scrutiny.

The word "supernatural" means "above or beyond the natural," and is used to designate that order of existence which rises above the ordinary facts of our material existence. It is not to be inferred that there is any contradiction between the natural and the supernatural. Both alike owe their origin to a common source, and are responsive to a common guiding and controlling Power.

The supernatural begins where the natural leaves off, and to believe in it simply means that we accept a universe larger than the narrow realm of scientific knowledge and investigation. When Herbert Spencer taught his philosophy of the unknowable, he asserted the reality of the supernatural just as firmly as does the ordinary orthodox Christian minister. The difference between his view and the Christian interpretation consists in the fact that he taught the absolute "unknowability" of the supernatural, while the Christian has learned that, through the avenue of faith, it is possible to come into direct touch with the great unseen universe of God which surrounds and enfolds our little life of time and sense.

The word "spiritual" differs from "supernatural" in the fact that it is a more positive and vital and less mechanical term. "Supernatural" seems to imply a sort of schism in the universe, which is, of course, an altogether erroneous idea. "Spiritual," on the other hand, recognizes the actual existence of the infinite in the finite and of the divine in the realm of the human. The chief objection to the word is the limited and occasional uses which are sometimes made of it. The term "Spiritualism" is an illustration in point, for here the word is associated with a sectarian and partisan usage, which is apt to be misleading. Of course, neither the "supernatural" nor the "spiritual" can be exactly defined. Both terms belong to the infinite—that is, the unbounded—and, as the word "definition" itself means putting a boundary around the thing defined, it is impossible to "define" or bound a thing that, in its nature, is and must, for us, remain unbounded. Nevertheless, we may so far define the spiritual as to be able to recognize its existence and reality. It is possible to know that a thing exists, and even to know something about its nature and properties, without being able to exhaust all that it implies. Because we can not know *all* about God is no reason why we should not be able to know that he is, and to know something about his nature and attributes, especially as those attributes directly concern our own well-being.

The word "mystical" is now much used, especially in educational circles, as a substitute for both "supernatural" and "spiritual." It comes from a Greek word which means "hidden," and it is ordinarily defined as dealing with the unseen facts of the universe which are hidden from the view of the natural order. Unfortunately, it, too, has been used in narrow and restricted ways which have given it an unpleasant flavor. The theory of direct and immediate knowledge of the divine on the part of the human soul is usually denominated "mystical." The "mystics" in church history were people who believed in direct, and, what may be styled,

miraculous, communication between God and man. Properly used, there is no objection to the word "mystical," although, like "supernatural" and "spiritual," it is constantly subject to misinterpretation because of the impossibility of accurately defining the realm with which it deals.

IV. The New Testament and the Supernatural.

The New Testament, throughout, asserts the existence and reality of the supernatural. There is not one of the twenty-seven books which does not assume that there is an order of things higher than the material or scientific order about us. Christianity never was, and never can be, made a purely "naturalistic religion," if such an expression can be considered, in any sense, as legitimate. In the very nature of things, the Christian religion assumes, and must assume, that God and the spiritual order are real, and that they constitute the highest and ultimate reality. Whenever we try to explain all the phenomena of our faith on purely naturalistic or scientific grounds, we are certain to destroy the very basis of that faith. This does not mean that we attack or oppose science. It simply means that we assert that science, as we know it, can not include or explain *all* that there is in the universe. Shakespeare expressed the idea very well when he puts into the mouth of Hamlet the famous words:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The whole life of Jesus, as it is given in the Gospels, is unintelligible save upon the basis of an acceptance of the reality of the supernatural or spiritual order.

V. No Religion without the Supernatural.

It is readily seen, from what we have just stated, that the idea of the supernatural is a fundamental conception in religion, and especially in the Christian religion. When we take it out of the religious world, there is nothing left except a system of more or less incomplete, scientific ethics. The thing that gives religion its real meaning is faith in the reality of the supernatural. As the author of the Epistle to the Hebrews puts it: "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Now, it is impossible to believe in the Christian God, at least, without believing in the supernatural, for it is very certain that the God of the Bible is not to be identified with blind natural laws or forces. The Christian God is above the material universe, although, as he is a rewarder of them that seek after him, he is also in, and interested in, the material order of

things. Nature is an expression of God's will, but God is above and beyond that which merely emanates from him. There are, in fact, things in nature which are foreign to God—sin, evil, death, disease, and many others. In constructing the universe, God permitted these things to come into existence, because, without permitting them, the universe could not have been made a part of the moral order; but they are, nevertheless, foreign and alien to him. Man was made free to choose good or evil, and, being free, he chose evil, hence sin and death entered into the world. God, however—the perfect ideal of righteousness and goodness and love—remains distinct from the lower order of human imperfections. Once we give up faith in this Ultimate Goodness, we have lost all hold upon religion, and in order *not* to lose this faith we must believe in the reality of some supernatural order beyond and above the natural.

VI. Faith and the Supernatural.

We apprehend the supernatural through faith. Hence faith is the first and fundamental characteristic of the religious life. We apprehend scientific facts through our senses and thus gain what we ordinarily speak of as "knowledge." But the supernatural is beyond the reach of the material senses, and hence it must be apprehended in some other way. Faith is the bridge which joins the material to the supernatural, and which opens the way for communion between God and man. "Faith is the substance of things hoped for, the evidence of things not seen," or, as the Revised Version puts it, the "assurance of things hoped for, a conviction of things not seen." Faith "assures" us that the unseen and eternal things are real, and it is such assurance which makes the truly religious life possible. Science can not "assure" us, for the supernatural is beyond its realm, but, through faith, the soul leaps across the barrier and makes the spiritual universe its own. Hence faith is practically synonymous with religion. All truly religious souls must possess great faith, and all of them, from Abraham down to David Livingstone, have possessed it.

While faith goes beyond science and purely intellectual research, it is, nevertheless, based upon reason and facts. Faith is grounded upon evidence, otherwise it degenerates to credulity, and evidence must conform to our scientific and intellectual standards. We are to be able to "give a reason" for the hope that is in us, and it must be a good reason. God does not ask us to believe anything without subjecting it to the most careful scrutiny. All the claims made for the Christian religion are susceptible of being tested in this way, and there need be no fear that they will not stand the

test. Our faith goes beyond reason, but it is, nevertheless, in the best sense of the words, a reasoned faith. The two extremes of skepticism, which denies the reality of faith, and of superstition, which is based upon an unreasoned faith, are alike foreign to the genius and spirit of Christianity.

SCRIPTURE REFERENCES.

Heb. 11: 1-6; 2 Cor. 4: 16-18; John 6: 27-40.

All references bearing upon the consciousness which Jesus possessed of the reality of the spiritual or supernatural order are appropriate for this lesson. There is scarcely a chapter in the Gospels where some such references may not be found. The passages selected above are only a few of the many Scripture texts which deal with the subject.

BLACKBOARD OUTLINE.

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| THE GOSPEL OF JESUS | 1. Here and Now 2. Hereafter | 1. Supernatural 2. Spiritual 3. Mystical 4. Supernatural and Religion 5. Faith and Reason |
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OTHER REFERENCES.

1. Kershner—"Religion of Christ," Part II., Chapter IV.
2. Campbell—"Christian System," Chapter III.
3. Milligan—"Scheme of Redemption," Book I., Chapter I.
4. Fleming—"Mysticism in Christianity," earlier chapters.

TOPICS FOR DISCUSSION.

1. The Meaning of the Supernatural.
2. Relation of the Supernatural to the Natural.
3. Religion and the Supernatural.
4. The Supernatural, the Spiritual and the Mystical.
5. Jesus and the Supernatural.
6. The Supernatural and Faith.
7. Faith as Related to Reason.

QUESTIONS ON THE LESSON.

1. Was Jesus especially interested in the present life?
2. Mention some parables which show his interest.
3. How do you explain this interest?

4. What was the attitude of Jesus toward the problems of the future life?
5. How did he connect the present existence with the one which is to follow it?
6. Why is it of so much importance that we should live right here?
7. What is the general character of Christ's message regarding the hereafter?
8. Why did he not seek to explain the mysteries of the future life?
9. Why is it that we have never been able to fathom the nature or character of the future world?
10. Does the fact that the future is inexplicable for us, at present, affect the reality of the life to come?
11. Is it possible to know that a thing *is*, without knowing a great deal else about it? Give an illustration.
12. Is the real Christian *sure* of the reality of the spiritual life?
13. Why is he thus sure?
14. Is his conviction a matter of scientific knowledge?
15. Upon what is it based?
16. What is meant by the words "supernatural," "spiritual" and "mystical"?
17. Is the supernatural necessarily "unknowable"?
18. What is the chief objection to the word "spiritual"?
19. Why is it impossible to define, with exactness, either the "supernatural" or the "spiritual"?
20. Who were the "mystics" in church history?
21. Why are all of these words subject to frequent misinterpretation?
22. What is the attitude of the New Testament toward the problem of the supernatural?
23. What is the necessary assumption of the Christian religion?
24. What is the attitude of Christianity toward science?
25. Can there be any real religion without a belief in the supernatural? Why?
26. What is the Christian idea of the relation of the Deity to nature?
27. What is the relation of faith to the supernatural?
28. What is faith? How does it differ from credulity?
29. What is the relation between faith and reason?
30. What two extremes, in this field, is it necessary for us to avoid?

LESSON IX. THE QUESTION OF MIRACLE

I. What Is Meant by a Miracle.

The word "miracle" is rather an indefinite term. In the original text there are at least six different Greek expressions used to convey the idea. Sometimes a miracle is, literally translated, simply a "glorious thing"; at other times, it is a "strange thing," and, at still others, a "wonderful thing," while the apostle John always uses the Greek word, which, in the Revised Version, is correctly rendered "signs," to express the miraculous deeds of Christ. Perhaps most people think of a miracle as a "marvel"; that is, as something bizarre and allied to the realm of the juggler or the sleight-of-hand performer. Herod had this idea when he wanted Jesus to work a miracle for him in the crucial hours which preceded the crucifixion.

Any one who studies the Gospel records, however, must come to the conclusion that John's definition of a miracle is the only correct one. Miracles are simply evidences of superhuman power, and were used for the purpose of convincing others that Jesus possessed such power. In the nature of the case, if Jesus Christ were the Messiah, God incarnate on earth, he must have possessed divine power. All the Gospel records prove that Jesus claimed to have, and actually exercised, such power. Just how he exercised it must forever remain a mystery to us, living, as we do, on the lower plane of human thought and knowledge. Students of fourth dimensional space know that there is nothing scientifically inconceivable about what appears miraculous on a lower plane, if you shift your point of view to the higher plane. The miraculous to the man on the lower plane becomes the matter-of-fact occurrence to the man on the higher plane. None of the miracles of Christ would appear to be miracles, using the word in its sense of "wonderful" or "strange," if we knew the nature and laws of the higher world of which those miracles prove the existence. Miracles, therefore, in no way, contradict the idea of scientific law; they simply show that the scientific laws thus far discovered do not explain all about the universe or its ways of working. It is only when a confessedly incomplete science assumes to be absolute that the miraculous has to be read out of court. It is this scientific dogmatism which, more than anything else, has disturbed the harmonious relations which should naturally exist between science and religion.

II. Miracles and Science.

The chief objection which the purely materialistic group of scientists has urged against miracles is that they contradict the

idea of the "uniformity of nature." There are two assumptions upon which this objection is based. The first is that we know all about the so-called "laws of nature," and the second is that there are no other "laws," save those with which we are acquainted, which are operative in the realm of human experience. Any careful student must acknowledge that it requires a great deal of dogmatic arrogance to make either of these assumptions. The real scientist has discovered, with Paul, that we know only "in part," and that we can only prophesy "in part." There is nothing in the realm of natural law which precludes constant discovery of many things not hitherto known, and often the new knowledge which is gained throws an entirely different light on what we fancied we knew already. Science is, in fact, the most unstable thing in the world. The chemistry or geology of a hundred years ago differs radically from the chemistry or geology of to-day, and it is not inconceivable that the science of a hundred years hence will differ still more radically from present-day teaching.

Science has a right to demand that any evidence regarding the presence of unknown or higher forces in experience shall be strong and conclusive; but it has no right, with David Hume, to say that "no amount of evidence can ever prove a miracle." Such an attitude is dogmatic and narrowing to the last degree. The truly scientific mind is always ready to consider evidence upon any question, no matter how distasteful may be the conclusions to which the evidence tends. The attitude of men like Wallace, James, Hyslop, Crookes, Lodge and others toward the question of psychical research is characteristic of the genuinely scientific ideal. These investigators held themselves ready to carefully scrutinize any evidence dealing with the spiritual world, or with the miraculous, because they felt that their devotion to truth, as a whole, did not permit any other attitude. Some of the greatest scientists that have ever lived—among others, Newton, Agassiz, Kelvin and Romanes—have been devout Christians. Science leaves the question of miracle open; that is, it asks that adequate proof of all miracles shall be furnished; but it does not prejudge the case by saying that no evidence can ever prove a miracle.

III. Miracles as Signs.

In explaining the reason for healing the paralytic (Mark 2: 1-12), Jesus gave the true explanation of his use of the miraculous. He said: "But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house." Here he makes it perfectly clear that the miracle was simply a sign or

credential of supernatural power. By showing the people about him that he possessed power and knowledge beyond the realm of ordinary experience, he proved his divine credentials as a spiritual leader. John, as we have seen, constantly refers to the miracles of Jesus as "signs." Signs they no doubt were, and, to the unlettered men and women of the Christian era, they were unanswerable signs. It is quite true that no such signs are needed to-day, for the simple reason that Christianity has had time enough to justify its claims as a spiritual and regenerative force in the world in other ways; and yet it is difficult to see how it could ever have secured a footing in the early days without the employment of the miraculous. It is worth noting that Jesus never worked an unnecessary miracle. His whole purpose in using his miraculous power was to lay the foundations of his claims as the spiritual leader of the race.

IV. God and the Miraculous.

If we recognize Jesus as divine, there ought to be no trouble about accepting his miraculous powers. The Being who could create a world could certainly heal a sick man or bring back life to one who had died. The fact of the case is that when we deny all possibility of the miraculous, we also deny God himself. The idea that the Creator does not possess absolute power over his creatures or the work of his hands is absurd. It is for this reason that most of the rationalistic thinkers who refuse to accept any evidence dealing with the miraculous are frankly atheists, or, at least, agnostics. Such people do not, however, really get rid of the question by dodging it. They deny the Biblical miracles, and yet nature persists in pressing other and quite as astounding miracles upon them. The origin of life is a miracle, the relation of thought to matter is a miracle, the problems of heredity are all miraculous. The pure scientist who will not accept the spiritual interpretation of the world has to face these miracles, like great question-marks staring him in the face every day. Of course, he can take refuge in agnosticism, but this helps him little, for agnosticism explains nothing. Surely, it is easier and more satisfying, mentally, to accept the plain Christian interpretation and frankly to acknowledge that "God moves in a mysterious way, his wonders to perform." The scientist, in his ordinary every-day experience, meets miracles which are as hard to believe or explain as any of the "signs" given to us in the New Testament. If we accept the New Testament, however, there is a reasonable basis furnished us for explaining everything else. If we refuse to accept this basis, the whole subject is surrounded with darkness and becomes an inexplicable mystery.

V. The Criteria of Miracles.

What has just been written applies to the subject of the miraculous in general. When we come to the matter of believing in any particular miracle, we, of course, face the question of evidence. There are miracles and miracles. Doubtless many spurious miracles have been foisted upon the credulous. The church of the Middle Ages, for example, was prodigal in producing miracles. Such miracles need to be severely tested in order to escape the bondage of superstition. Because there is some counterfeit coin in circulation, however, is no proof that there is none that is genuine. Because false prophets have arisen is no argument against the true prophet. The very presence of the imitation is rather a proof that there is something true to imitate. Every miracle should be subjected to the closest scrutiny before it is accepted. This means that it must stand at least the following tests: (1) Was there a good reason for it? (2) Is there good and unimpeachable evidence that it actually took place? And (3) does it harmonize with the general principles of religious experience? Unless any given miracle can stand these tests, it is well to be careful about accepting it. It is quite as undesirable to become a credulous dupe as it is to become a dogmatic disbeliever. The safe middle ground lies between the two extremes. The true Christian, like the true scientist, is neither a dogmatic rationalist nor a superstitious fanatic. On the contrary, he is a man who keeps a mind open to the reception of truth, and who preserves his intellectual integrity at all costs. He is ready to accept the truth wherever he finds it, knowing that it is the truth, and the truth alone, which can make him free.

VI. Present-day Christianity and the Miraculous.

The miraculous has little appeal, as evidence, to the present-day Christian. There is good reason for this attitude in the fact that miracles, as we have already said, are no longer needed to establish the validity of the principles of the Christian faith. That faith has been fully tested in the experience of the past nineteen centuries and needs no further proof. The best type of Christian evidences is found in a simple historical statement of what the Christian religion has accomplished, when fairly tested, in actual experience. Jesus himself considered this line of evidence as superior to the miraculous credentials with which his religion began. He said that "greater works" would be done in his name than he had ever accomplished during his earthly ministry. While this is true, it is also true that, to attack the earlier miraculous foundations of what afterward proved so helpful and inspiring, is both ungracious and unfair. We do not despise the simple lessons of childhood

which helped us to a higher and broader view of the world. It is cheap and easy to make fun of the miraculous, but such ridicule is a mark of neither profundity nor good taste. Without the miracles, Christianity, as far as we can see, would never have gained a footing in the world. If Christianity, therefore, means anything to us, we should not despise the means by which it was first established. We should rejoice that we have come into the larger heritage of the centuries, without casting contempt upon the earlier stages of the process. It is true that there is no reason for us to go back to the more primitive point of view unless our own spiritual needs seem to require it. If a study of the miracles helps our faith, as it helped the faith of the first followers of Christ, there is every reason why such a study should be made. If we do not need this kind of evidence to stimulate our spiritual life, there is still no reason why we should criticize its employment on the part of those who needed it in the past or may still need it to-day. In any event, we should remember that to deny all miracles or the reality of miraculous power is to deny the reality of God and the reality of his presence in the world. The two things stand or fall together, and we can not overthrow the one without overthrowing the other also.

SCRIPTURE REFERENCES.

John 2: 11; 4: 54; 5: 36; 14: 12; 20: 30, 31; Mark 2: 1-12; Heb. 6: 1, 2.

BLACKBOARD OUTLINE.

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| MIRACLES | 1. Nature 2. Purpose 3. Scientific Implications 4. Religious Value 5. Criteria 6. Present-day Value |
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OTHER REFERENCES.

1. Kershner—"Religion of Christ," Part II., Chapter V.
2. Bruce—"The Miraculous Element in the Gospels." Earlier chapters especially.
3. McGarvey—"Evidences of Christianity," Part II., Chapters IX. and X.
4. Warfield—"Counterfeit Miracles." The latest and best book on the subject.
5. Merrill and Warren—"Discourses on Miracles." A brief, but excellent, study.

TOPICS FOR DISCUSSION.

1. The Definition of Miracle.
2. Science and the Miraculous.
3. The Place of Miracles in Christianity.
4. God and the Miraculous.
5. The Criteria of Miracles.
6. Present-day Attitude toward the Miraculous.

QUESTIONS ON THE LESSON.

1. Define a miracle.
2. How does the apostle John use the word?
3. Is there anything unscientific about the idea of miracle? Why?
4. What causes the conflict between some scientists and the advocates of the miraculous?
5. What is the chief objection of materialistic scientists to the idea of a miracle?
6. What two assumptions underlie this attitude?
7. Why are these assumptions invalid?
8. What can you say about the instability of science itself?
9. What has science a right to demand in regard to the question?
10. What has it no right to assume?
11. Name some scientists who are fair in the matter.
12. How did Jesus use the miracles in his work?
13. Are the miracles needed as "signs" to-day? Why?
14. How is the idea of God involved in the question of the miraculous?
15. Does the scientist escape from the question by rejecting the Bible?
16. Mention some "miracles" from which he can not escape in his every-day experience.
17. Mention three criteria of miracles.
18. Does the fact that there are some spurious miracles prove that there are no true ones?
19. What two extremes should the Christian avoid in the matter?
20. What is the present-day attitude toward the miraculous?
21. How do you explain this attitude?
22. What are the best evidences of the truthfulness of Christianity for us today?
23. What should be our attitude toward the subject in the light of these facts?
24. What important issues are involved in the question?
25. Sum up the present-day attitude of the world's thought regarding the miraculous.

LESSON X. THE RESURRECTION

I. The Importance of the Resurrection.

The resurrection of Jesus Christ is the crowning miracle of Christianity. For this reason it is the storm-center of attack on the part of those who refuse to accept the religion of Christ. These attacks began quite early in the history of the church. In fact, it is due to them that we have the greatest exposition of the Christian doctrine of the future life to be found in the New Testament—the fifteenth chapter of 1 Corinthians. There can be little doubt but that this splendid interpretation is the earliest word in regard to the subject of the resurrection now in existence. There is every reason to believe that 1 Corinthians was written before any of the Gospels; at least, as we possess the latter books to-day. Paul made the resurrection central in his preaching, and encountered the greatest opposition to the gospel which he preached on this account. The Athenians who heard his famous sermon on Mars Hill listened patiently until he reached the resurrection, and then the majority of his audience refused to follow him. He had almost identically the same experience in his defense before the Jews in Jerusalem and before Festus and Agrippa. Nevertheless, Paul never ceased to hold to the doctrine that without the gospel of the resurrection Christianity had no message of culminating importance to the world. "If Christ be not raised from the dead, then is our faith vain," is his definite and final pronouncement upon the subject. All the other apostles preached the same doctrine, as is clear from the New Testament narratives throughout. The resurrection, therefore, is one of the cardinal doctrines of the Christian faith.

It is easy to see why this situation obtains. If Jesus Christ was conquered by death, his claim to be the Messiah obviously falls to the ground. On the contrary, if he really rose from the dead, everything else that he claimed for himself becomes easy to accept. The whole case, for the validity of the Christian teaching, therefore, stands or falls with the resurrection of Christ.

II. Theories of the Resurrection.

The evidence for the resurrection is unusually strong. The witnesses are numerous, and both their intelligence and character are indisputable. It has been well said that no other fact in history is so well attested or so strongly buttressed by testimony. In order to break the force of the evidence, the opponents of the Christian faith have used every resource of intellectual ingenuity. Notwithstanding this fact, more people probably believe in the resurrection to-day than at any other period of human history. The

shafts of skepticism have been hurled in vain against this citadel of the Christian faith. Nevertheless, in order to understand the situation fairly, it is well to recapitulate the strongest objections which have been made to the doctrine. Our space limitations are such that we can not go into these objections in great detail, but we can clearly indicate their nature and give them an adequate and fair presentation. The whole group may be summarized under the following theories:

1. That Jesus did not actually die upon the cross, and hence was not raised from the dead..
2. That Jesus died, but that he did not rise, the apostles and other witnesses being the victims of hallucinations or visions.
3. That Jesus died, but the apostles deceived the world as to the facts.
4. That the whole theory of the resurrection is a part of the history of religious myths and fables so common in the ancient world.

There are various shadings and interpretations of the above theories, but, in the main, this list covers the ground.

III. Discussion of These Theories.

Let us now briefly scrutinize the above theories and the evidence brought to sustain them, in order to see how well they explain the situation.

The first is very old, and yet it is still held by a few people living to-day. Its latest embodiment in literature is found in George Moore's novel entitled "The Brook Kedrith," published only a few years ago. The theory is so fanciful, however, that it has received very limited acceptance at any stage in the history of the church. The chief objection to it is found in the question as to the after life of Jesus, if he did not really die on the cross. He was known to many people in Judea and could scarcely have escaped recognition. Moreover, if he still lived and saw a false gospel preached in his name and many people being martyred by reason of their faith in this gospel, how could he have remained silent? That the Jesus we know in the Gospels could have practiced such deception would be a greater miracle to believe in than the resurrection itself. If Jesus did not die on the cross, his after career must have been one of such fraud and deception that, to those who have carefully studied his previous life and character, it becomes inconceivable.

Moreover, Jesus was executed according to the Roman law. Now, the Romans were very strict in all matters of the kind, and, while it may have occasionally happened that a condemned criminal has escaped after having legally been put to death, such cases, in all countries, are confessedly rare. Furthermore, with a Roman

guard over the grave and a man physically weakened, as Jesus must have been after the crucifixion, it is difficult to see how he could have escaped.

And, after he escaped, where would he go? Can we think of Jesus hiding away or remaining always in hiding and unknown? His friends would certainly want to find him, and his enemies would have a still greater interest in producing him, for this would have destroyed the new gospel at a single stroke.

All these considerations make the hypothesis of Jesus escaping death on the cross so improbable that very few, in any age, have been willing to accept it.

2. The second theory grants that Jesus died on the cross and that he was buried as the Scriptural narratives indicate. It says, however, that the disciples and the others who saw him after his resurrection were the victims of hallucinations and subjective visions. It does not dispute the honesty of the New Testament witnesses, but says that they were deluded. This is the most popular objection to the fact of the resurrection. It presumes that a great many people, at different times and in different places, were all subject to the same hallucination. Now, if this be true, it is the one and only instance in human history where it occurred. Individuals sometimes have hallucinations, but that eleven different people, at one time, and five hundred at another, should all have the same hallucination *at once* is unthinkable. It is characteristic of the hallucination theory that it requires one to believe something which is fully as contradictory to ordinary experience as is the resurrection itself. To a Christian it is more so, for, with his view of the universe, it is nothing incredible that one should rise from the dead, while it is altogether incredible that so many witnesses should all have the same illusion.

Then, in addition, we have the problem of the empty grave. If the grave were not empty, why did not the Jerusalem authorities silence Peter and the other Christians by simply producing the body of Jesus? But if the grave were empty, how does the hallucination theory explain the facts?

3. The third theory asserts that the disciples were dishonest and preached what they knew to be untrue. Aside from the character improbability of this position, what had these men to gain by risking death and torture in order to preach what they knew to be false? There was no earthly profit in the enterprise for them, and if they were liars and hypocrites, they must have known that there could be no reward for them hereafter. The disciples, while mostly unlettered men, were certainly gifted with ordinary common sense.

The improbability of the third position is so obvious that only the most uncritical skeptics have been willing to accept it.

4. The fourth theory practically goes upon the ground that all of the Scriptural narratives are false, and that the whole fabric of the Christian religion is a myth, like the mythological stories of the ancient Greeks and Romans. Some adherents of this theory deny that Christ himself ever lived. The early existence of the Christian records, however, and their widespread quotation, as well as the early historical facts dealing with the progress of the church, make this theory untenable. To resolve all the Gospel records into thin air is to assume that the greatest and most influential force in modern history had no real foundation. If such a thing were true, it would constitute a far greater miracle than the resurrection itself. Christianity is here, and it must have come from somewhere. To say that it is all based upon a myth is to make an assertion which not only lacks historical proof, but which demands far greater faith than anything which is required in the Christian religion itself. This position therefore involves us in greater difficulties than those from which it presumes to deliver us.

IV. Evidence for the Resurrection.

Passing from these man-made efforts of skeptics to escape from the actual facts as given in the New Testament, let us notice, briefly, the strong evidence in behalf of the resurrection. First, there is the testimony of the witnesses mentioned in the Gospels. There are eleven appearances of Jesus (sometimes reduced to ten) mentioned in the New Testament. These may be given as follows:

1. To the women at the tomb (Matt. 16: 1-8; Matt. 28: 1-10; Luke 24: 1-9).
2. To Mary Magdalene alone (John 20: 11-18).
3. To Cephas (1 Cor. 15: 5; Luke 24: 34).
4. To two disciples on the way to Emmaus (Luke 24: 13-32).
5. To the eleven without Thomas (John 20: 19-25).
6. To the eleven with Thomas (Luke 24: 33-49; John 20: 26-29).
7. To seven disciples at the lake of Tiberias (John 21: 1-23).
8. To the five hundred (1 Cor. 15: 6).
9. To James (1 Cor. 15: 7).
10. To all the disciples (great commission) (Matt. 28: 16-20; 1 Cor. 15: 8).
11. At the ascension (Acts 1: 6-11).

Moreover, Jesus appeared later to Paul himself, as is recorded in the Book of Acts and in the apostle's own confession in 1 Cor. 15: 8. Second, the Christian gospel was based upon the resurrection and owed its success largely to this teaching. As already noted,

if Christ did not rise from the dead, the whole fabric of Christianity was builded upon a falsehood. If a tree is known by its fruits, such results from a false foundation are inconceivable. Third, the resurrection is the natural consummation of the teaching of Christ. He would not have been the Christ without it. It is the normal crowning and completion of his mission to the world.

For these and many other reasons which we have not space to recapitulate here, the Christian accepts the resurrection of his Lord as a cardinal article of his faith.

V. The Forty Days and the Ascension.

Jesus appeared frequently to his disciples during the forty days between his resurrection and his ascension. We are not to suppose that all of these appearances are recorded in the New Testament. Enough of them, however, are given to furnish a basis for a reasonable faith in the fact, and that is all that is demanded. The nature of the resurrected body is not clear. Some think that throughout the forty days Jesus wore his earthly body; others, that he used his spiritual body, at times materializing it in order to prove that he was alive for the benefit of his followers; still others think that there was a half-way stage before he finally took his resurrection body when he ascended to heaven. No special theory is essential, provided we accept the fact of the resurrection itself. The problem is naturally a difficult one because it deals with the future life and the nature of the spiritual world. Doubtless we shall not understand all that is involved until we rise to the higher plane of existence in the world beyond the grave. It is enough for us to know now that he lived after death, and that, because he lived, we shall live also.

VI. The Second Coming.

Closely allied to the problems of the resurrection and the ascension is the question of the "Second Coming." In the first chapter of Acts, the disciples who were present at the ascension, we are told, were notified that "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

The early church believed ardently in the second coming of Christ. Some of its members looked for his return during the apostolic period, and the apostle Paul, in the second Epistle to the Thessalonians, warned those who held to this view that many things must transpire before the event would take place. Later, the Book of Revelation gave an added emphasis to the subject.

Christians to-day hold to many different interpretations and theories of the second coming of our Lord. With these theories

and beliefs this handbook can not deal in detail. Let it suffice to say that the *fact* of the second coming, in some form or other, is made clear in the sacred writings. Just how and when the event will take place is a matter upon which there is room for wide difference of opinion. The attitude of the Christian toward the subject, whatever particular view he may espouse, should be that of the author of the final book in the Bible in his farewell words to the world: "He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

SCRIPTURE REFERENCES.

The final chapters of the four Gospels and the fifteenth chapter of 1 Corinthians are the chief references for this lesson. On the question of the second coming of Christ, read 1 and 2 Thessalonians, especially the second chapter of the latter Epistle.

BLACKBOARD OUTLINE.

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| THE RESURRECTION | 1. Importance 2. False Theories 3. Evidences 4. The Appearances 5. The Resurrected Body 6. The Second Coming |
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OTHER REFERENCES.

1. Kershner—"The Religion of Christ," Part II., Chapter VI.
2. McGarvey—"Evidences of Christianity," Part III., Chapters X., XI. and XII.
3. Orr—"The Resurrection of Jesus." The most complete one-volume work on the subject.
4. Milligan—"The Resurrection of Our Lord." An older volume than Orr's, but an excellent work in every respect.

TOPICS FOR DISCUSSION.

1. Importance of the Resurrection.
2. Objections to the Resurrection.
3. The Appearances.
4. The Resurrected Body.
5. Present-day Attitude Toward the Subject.
6. The Second Coming.

QUESTIONS ON THE LESSON.

1. What place does the resurrection of Jesus hold in the Christian religion?

2. How is the fact of its importance made clear by the testimony of its enemies?
3. What section of the New Testament contains the earliest testimony to the fact of the resurrection?
4. What place did the resurrection occupy in Paul's teaching?
5. Why did he give it this place?
6. Have the attacks upon the resurrection succeeded?
7. Mention four of the theories held by those who refuse to believe in the resurrection.
8. Give the arguments against the theory that Jesus did not die on the cross.
9. State the arguments against the "hallucination" theory.
10. Give the arguments against believing that the disciples deliberately taught what they knew to be untrue.
11. State the case against the "mythical" theory.
12. What is the final conclusion regarding the case against the resurrection?
13. How many "appearances" of Jesus after his resurrection are recorded in the New Testament?
14. State the circumstances attending each of these "appearances," as far as they are recorded.
15. Mention two arguments for the validity of the doctrine of the resurrection aside from the testimony of witnesses to the fact.
16. What can you say about the character of the resurrected body of Jesus?
17. State three theories in regard to it.
18. Is it possible to give an entirely comprehensive explanation of the subject? Why?
19. What is the Christian doctrine of the "Second Coming"?
20. What mistake was made by many of the early disciples in regard to the "Second Coming"?
21. What should be our attitude toward the question to-day?

LESSON XI. THE FUTURE LIFE

I. Importance of the Problem.

The value of the resurrection as an essential feature of Christian doctrine is apparent from even a casual study of the issues which are involved. In all ages the three great postulates of any reasoned concept of religion have always been scheduled as God, Freedom and Immortality. Religion must have a God, or it is obviously a meaningless term. However much, too, we may juggle with words,

unless there is such a thing as moral freedom, it is not difficult to see that both ethics and religion, in their ordinarily accepted definitions, become impossible. No less necessary to the idea of religion—and certainly of the Christian religion—is the postulate of immortality. The gospel of values, which is fundamental in Christianity, asserts that the Christian character, when once formed, shall not be lost. But if "the dead rise not," and if there is no future existence, then Christian character is certainly wasted—at least, so far as the individual is concerned. The idea that the Christian religion is a good thing for this life, and that therefore no other life is needed, is altogether foreign to the conception of Paul and the other apostles, as well as to the teaching of Jesus himself. Paul said conclusively (1 Cor. 15:19): "If we have only hope in Christ in this life, we are of all men most pitiable." He evidently regarded the doctrine of personal immortality as an essential feature of his faith. It was for this reason that he laid such stress upon the resurrection of Christ. Christ's resurrection was to him a certain proof of our own, and because Christ conquered death, he was assured we shall, at some time, conquer the great foe of humanity also. Hence he made the resurrection, carrying with it personal and assured immortality for the Christian, a fundamental feature of his gospel.

II. The Question in History.

The problem of immortality is very old. The Greek writers are full of it. The most striking contribution to its solution in Greek thought is found in Plato's "Apology" and "Phædo," which purport to contain the final words of Socrates upon the subject. It is unnecessary to recapitulate Plato's argument here. Let it suffice to say that, however strong it may be to many minds, the sentiment of humanity is pretty unanimous in agreeing that it is inconclusive. The best it does is to establish a presumption in favor of immortality, and a presumption is conceded far from conclusive proof. The difference between Plato's contribution to the subject and the contribution of Jesus Christ is the difference between theoretical agreement and practical demonstration. Plato proved, more or less conclusively, that the soul, of right, *ought to be* immortal; Jesus Christ proved, by actually rising from the dead, that it *is* immortal, and that the future life does not belong to the realm of theory, but to the realm of fact. It is easily seen that there is a vast difference between the two positions.

The Greeks were not the only people who were interested in immortality. The ancient Egyptians, long before Plato, taught that the dead are raised and that they have to face a final judgment.

Similar ideas were prevalent among the Romans and the other people of the ancient world. Everywhere there was the most intense interest in the subject, an interest which gathered strength, both by reason of the importance and the difficulty of the question. The universal and omnipresent fact of death has always made the matter of immortality one of commanding interest and vitality. "If a man die, shall he live again?" is a question which will not down, and, however summarily the idea of the future life may be dismissed, it is certain to revive again every time a human being stands beside an open grave or weeps for the loss of one whose voice has been stilled by death.

III. Immortality in the Old Testament.

The Old Testament has no certain word with regard to personal immortality. There are various passages, notably in Job and in the Book of Psalms, which appear to assert the reality of the future life, but, when carefully scrutinized, they are seen to be far from conclusive. How inconclusive they are, is readily seen from the existence of the Sadducees, one of the great religious parties of the Jews, which, while accepting the Old Testament records, held to the idea that there is no such thing as personal existence after death. The best one can do with the Old Testament, so far as proving immortality is concerned, is to say that, like the teaching of Plato and Socrates, it establishes a presumption in favor of the doctrine. Upon this question, as well as upon many others, the old covenant simply points the way to the fuller revelation made by the gospel of Jesus Christ in the new dispensation.

IV. The Teaching of Jesus upon Immortality.

The teaching of Jesus, as we find it in the gospel records and as it was later elaborated in the preaching of the early apostles, is very clear and direct upon the subject of personal immortality. The whole assumption of Christ's message is that the human soul survives bodily death. In his argument with the Sadducees, as given in Matt. 22: 23-33 and Mark 12: 18-27, Jesus positively asserts the reality of the future life, while the parable of the rich man and Lazarus draws the veil from the unseen and gives us a direct and powerful picture of future conditions in the life beyond the grave. Of course, the supreme contribution which Jesus made to the subject is found in his own resurrection. As we have already noted, this contribution was in the nature of an actual demonstration rather than a theoretical argument. One fact about the resurrection, which is sometimes overlooked, is that it is not, and was not intended to be, an example of the first case of actual life after death. On the contrary, it was simply a proof, clear and unmis-

takable, of the reality of something which could not otherwise be definitely proved. One of the characteristics of the future life, up until the time of the resurrection, was that it could not be proved by actual demonstration. The grave, until Jesus arose from it and proved to his followers that he had thus arisen, remained the "undiscovered country from whose bourne no traveler returns." People, when they died, "passed on" into the future life, but failed to return to prove the fact that they actually had "passed on" into another stage of existence. Jesus, by his divine power, broke the silence of the ages and came back to show the way to others. What was new in the resurrection, therefore, was not the fact, but the proof of the fact. Before this event took place, men had no sure and definite data upon which to base a certain and unshaken faith in the life beyond the grave. After the resurrection, however, the proof of the reality of the future life was so clear that men were justified in staking everything upon it. Hence the resurrection marks the great climactic point in the history of the doctrine of immortality.

The apostles, one and all, preached the resurrection of Jesus Christ as the one unanswerable proof of future personal existence after death. Paul was especially emphatic in the matter, but there is no reason for believing that the other apostles were less enthusiastic in proclaiming the same gospel. The early Christians went to martyrdom cheerfully because they were assured that there was laid up for them a "crown of righteousness" after their enemies had done their worst. Christianity became known everywhere as the gospel of the future life. Many Christians even sought for martyrdom in order to make sure of their inheritance. They were willing to suffer everything here if they could but attain to the glorious resurrection from the dead.

V. Moral Value of the Doctrine.

The moral value of a fixed and certain conviction of immortality is at once seen to be very impressive. If a man once thoroughly believes in the future life, it is certain that his belief will exert the most profound influence upon his earthly career. A new value is given to everything he does when he looks at his actions, as Spinoza said, "under the form of eternity," instead of "under the form of time." There is a new dignity given to his life, and he can not afford to be guilty of small and petty deeds in the light of the great inheritance which God has entrusted to him. This is what the moralists style "the deterrent value of immortality." Men will hesitate about jeopardizing the interests of their eternal existence if they are assured that they actually possess such an existence in

definite prospect. How many sins and crimes this belief in a future life has forestalled, no one can say. There are a few "high-brow" scientists, like Spencer and Huxley, who apparently do not need such a stimulus in order to live clean lives, but the vast majority of people are constructed along different lines. Take away the belief in immortality from the world and it would mean the multiplication of suicide and of every other form of evil. Hamlet's famous "to be or not to be" soliloquy is a case in point. The "dread of something after death" makes the average man hesitate about flying "to evils that he knows not of," and the stronger his conviction that there is something after death, the greater will be his hesitancy in the matter. The responsibilities of the future life are far greater deterrents than are all the judges or juries or legal codes that have ever existed.

VI. Present-day Attitude toward the Question.

The great war of 1914, and after, has been fruitful in arousing a new interest in immortality. So many lives have been summarily snuffed out during this war period that the subject has come home in a very direct way to millions of people. It seems impossible that such a large number of bright young men, in the very prime of life, should die like extinguished candles and never be heard of again. Hence, there has come a world-wide revival of the belief in personal immortality. This has naturally brought with it a renewed interest in Spiritualism and other similar phenomena. It has also helped to center the attention of millions of men and women upon the gospel of the resurrection. Before the war, greater emphasis had been laid, in most countries, upon the ethical, rather than upon the spiritual, message of Jesus; but since the war the emphasis has been largely reversed. It is now pretty thoroughly recognized that the gospel of Jesus regarding the future life is a feature of supreme value and importance in his religion.

Before the war a large group of scientists had become interested in an attempt to demonstrate scientifically the reality of the future life. These men organized what is known as the "Society for Psychical Research." As a result of their investigations, many of them were led to believe that immortality can be, and has been, scientifically proved. In consequence, a number of these investigators became devout Christians from the evidence afforded by science alone. The majority of those who have read and studied the evidence submitted by the "Psychical Researchers," as they have been styled, perhaps fail to regard that evidence as conclusive. Nevertheless, the striking character of much of the proof submitted must be acknowledged by every thinking person who is familiar with it.

Psychical research has undoubtedly contributed not a little to the general belief in immortality now present throughout the world.

Among the eminent scientists and literary authorities who are, or have been, "Psychical Researchers" may be mentioned: F. W. H. Myers, the former president of the society, who was led from skepticism by his researches to become a devout Christian before he died; Prof. William James, the philosopher; Alfred Russell Wallace; Sir Arthur Conan Doyle; Sir Oliver Lodge; Prof. James H. Hyslop, of Columbia; Sir William Crookes, and many others of equal prominence in the field of scientific discovery.

Summing up the question, we may say that there is more universal sentiment to-day in favor of a definite belief in the future life than has existed in any other stage of human history. The Christian who accepts unhesitatingly the great fact of the resurrection of Jesus, and the further corollary of his own personal resurrection, can now rejoice because the whole world is more and more coming to realize the truthfulness and certainty of one of the great and cardinal essentials of his faith.

SCRIPTURAL REFERENCES.

Matt. 22: 23-33; Mark 12: 18-27; Luke 16: 19-31; John 14—the entire chapter; 1 Corinthians 15—the entire chapter; 2 Cor. 5: 1-10; Phil. 1: 21-24.

BLACKBOARD OUTLINE.

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| THE FUTURE LIFE | <table border="0"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td><td style="font-size: 1em; vertical-align: middle;">1. Importance</td></tr> <tr> <td></td><td style="font-size: 1em; vertical-align: middle;">2. Problem in History</td></tr> <tr> <td></td><td style="font-size: 1em; vertical-align: middle;">3. O. T. Testimony</td></tr> <tr> <td></td><td style="font-size: 1em; vertical-align: middle;">4. Testimony of Jesus</td></tr> <tr> <td></td><td style="font-size: 1em; vertical-align: middle;">5. Moral Value</td></tr> <tr> <td></td><td style="font-size: 1em; vertical-align: middle;">6. Question To-day</td></tr> </table> | { | 1. Importance | | 2. Problem in History | | 3. O. T. Testimony | | 4. Testimony of Jesus | | 5. Moral Value | | 6. Question To-day |
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| | 5. Moral Value | | | | | | | | | | | | |
| | 6. Question To-day | | | | | | | | | | | | |

OTHER REFERENCES.

1. Kershner—"The Religion of Christ," Part II., Chapter VI.
2. Brown—"The Christian Hope." One of the best historical studies of the doctrine of personal immortality.
3. Mackintosh—"Immortality and the Future." One of the latest and best presentations of the subject.
4. Seth—"Ethical Principles," Part III., Chapter III. An excellent discussion of the metaphysical questions involved in the subject.
5. Barrett—"On the Threshold of the Unseen." The best summary of the results of psychical research.

6. Fosdick—"The Assurance of Immortality." The best brief volume on the subject.

TOPICS FOR DISCUSSION.

1. The Place of Personal Immortality in the Christian Religion.
2. The Voice of History and of Philosophy upon the Question.
3. The Testimony of the Old Testament.
4. The Testimony of Jesus.
5. The Testimony of the Apostles.
6. Moral Value of a Belief in Personal Immortality.
7. Immortality and the Great War.
8. The Testimony of Modern Science.
9. Present Aspect of the Question.

QUESTIONS ON THE LESSON.

1. What are the three great postulates of religion?
2. Why are these postulates essential?
3. Why does the gospel of values demand immortality?
4. Is Christianity, in any sense, a gospel for this world alone?
5. What did Paul say upon the question?
6. Why did he stress the resurrection so much in his preaching?
7. What has Greek philosophy to say about personal immortality?
8. Does it furnish any conclusive proof of the future life?
9. What does it do?
10. How does the contribution of Greek thought differ from the contribution made by Christianity to the subject?
11. What was the ancient Egyptian teaching regarding immortality?
12. Why has the subject always come up again and again in universal experience, even after it has been dismissed by the philosophers?
13. What does the Old Testament say about the future life?
14. Is its testimony conclusive? Why?
15. What is the value of the Old Testament testimony?
16. What was the position of Jesus in regard to the future life?
17. Give illustrations of his teaching upon the subject.
18. What was his supreme contribution to the solution of the question?
19. Was the resurrection the first case of the survival of personality after death?
20. What was the essentially new feature about it?
21. What was the attitude of the apostles toward the question of the future life?
22. What is the moral value of a belief in immortality?

23. What does Hamlet's famous soliloquy prove in regard to the deterrent value of such a belief?
24. What influence has the great war had upon the subject of personal immortality?
25. What do you know of the "Society for Psychical Research"?
26. Mention some eminent scientists who have been affiliated with it.
27. What is the net result of the evidence that has been secured?
28. Sum up the present-day status of the doctrine of personal immortality.

LESSON XII. THE NATURE AND PURPOSE OF PRAYER

I. The Nature of Prayer.

Perhaps few features associated with the Christian religion have been more confused in the minds of Christians or have been subject to more misapprehension than the subject of prayer. The reason for this is easy to see. Prayer is the means of communication between the human and the divine, the connecting link between the two worlds of the seen and the unseen, and just because it belongs to both worlds it is difficult to analyze or fathom in all its details. Faith and prayer are closely allied, for both are bridges across the chasm which divides the material world from the spiritual world. Faith comes first, for, without faith, prayer is a mere empty formality; but, on the other hand, there can be no vital or fruitful faith without prayer.

Prayer, in its essence, is communion. It is the lifting up of the human spirit to the divine atmosphere in which it finds its real freedom and joy. It is the conscious realization of the fact of God and the divine life in our human experience. We come to *know* God and to *know* the blessedness of his gracious purposes through prayer. There has never been, and never will be, a really religious being who has not experienced, or can not experience, the reality and power of prayer.

Of course, with this view of the subject, it is readily seen that mere petition—begging or asking for things, and especially material things—is not prayer. Prayer naturally includes petition, but petition is a subsidiary feature. The vital thing is communion. Hence, too, it follows that mechanical or formal "prayers" are foreign to the real nature of the subject. Public prayer is a religious exercise which has value in its own way, but is very rarely real prayer. Jesus clearly taught this truth when he told his dis-

cipties not to pray in the market-place, but to go into some secluded room and pray in secret. He himself prayed in this way. Often he went off upon a mountain or to the desert, or somewhere else apart from his disciples and from the throng of people, in order to pray. Prayer touches the innermost springs of the human soul, and these are not to be exposed to the profane gaze of the multitude.

It is a mistake, also, to regard prayer as of merely subjective value. Doubtless the subjective feature is very important, but the unseen world is somehow so related to the seen that prayer has a direct influence upon objective realities. Prayer accomplishes things in the material world, although we can not tell just how it operates. Tennyson recognized this fact when he said:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend!
For so the whole round earth is every way
Bound by gold chains about the feet of God."

When Jesus performed one of his most notable miracles, succeeding in a case where his disciples had lamentably failed, he said, "This kind can come out by nothing save by prayer" (Mark 9: 29), thus recognizing the fact that prayer does accomplish actual and tangible results in the world.

II. The Purpose of Prayer.

The purpose of prayer has been, in large measure, indicated in the section just preceding. Primarily, prayer is intended to strengthen our spiritual life, to give us power to live up to the highest ideals we know, and in every way to draw us closer to God. Secondarily, prayer enables us to accomplish things which would otherwise be impossible for us in the world. It is not necessary here to recapitulate the many "answers to prayer" with which the history of the church is filled. After every allowance for coincidence and exaggeration has been made, there still remains a bulk of instances which are unexplained and inexplicable, save upon the theory that prayer does accomplish things in the objective world. It is no argument against this position to say that many prayers are unanswered. Many prayers lack the first essential of real prayer—that is, faith; others are of such a character that their best answer is by denial, rather than by fulfillment of the petitions. One of the best-known illustrations of so-called "unans-

swered prayer" is embodied in the experience of Jesus in Gethsemane. He prayed for the cup to pass, and the cup did not pass. And yet, in the highest sense, his prayer was really answered, for he was given strength to bear the burden and to complete his work.

Let us suppose, for a moment, that the cup had passed, as Jesus prayed for it to pass. Can we not see that such a result would inevitably have meant the thwarting of his whole earthly ministry? The same thing is doubtless true of all real or sincere prayers which remain apparently unanswered. Our heavenly Father knows what is best for us better than we know it ourselves, and he would not be the wise and loving Father that he is if he gave us everything which, like thoughtless children, we ask for in our ignorance and blindness.

Another example of "unanswered prayer" in the New Testament is the case of Paul's "thorn in the flesh." What the "thorn" actually was, no one can say, but we know, from the great apostle's personal confession, that he prayed earnestly for its removal. And yet it was not removed, but, as something better, he was given the assurance—"My grace is sufficient for thee"—and Paul doubtless was the stronger and better Christian because his prayer was answered in God's way, rather than in his own.

All true prayers are answered; of this we may be assured. Moreover, they are always answered in the way which will mean the most for our highest and best interests. This fact the Christian may rely upon, and this is all, as an obedient and dutiful child, that he needs to know.

III. Jesus and Prayer.

The life of Jesus is one long illustration of the supreme value of prayer. From the beginning of his public ministry, down until it closed in the very shadow of the cross, Jesus was constantly bearing witness to the necessity and value of the prayer life. It is especially noteworthy that, in great crises such as those upon the Mount of Temptation, after the feeding of the five thousand when they wanted to make him an earthly king, even against his own will, and, last of all, in the Garden of Gethsemane, he is specifically recorded as engaging in earnest prayer. Moreover, he taught his disciples to pray, and also taught them how to pray. The model prayer which he gave to the world has in it all of the essentials of sincere and devout petition to God. This prayer, it will be observed, covers the whole ground of Christian experience and duties. It emphasizes especially the vital interests of the soul and of the kingdom of God in its universal application, but it also touches the field of our material needs and of our daily temptations.

It inculcates personal righteousness and the forgiving of others as essential elements in the prayer life, and it guards against the daily pitfalls which threaten to ensnare the soul of the Christian.

It is worth noting, also, in regard to the great subject of Christian union, that Christ did not attempt to legislate disunion out of existence, but that he was content to pray for the union of his followers. Here, undoubtedly, he pointed the way toward the true spirit in which this great subject must be approached, if disunion is ever to be conquered, even to-day.

IV. Mistaken Views of Prayer.

We have already referred to some of the most common errors in connection with the subject of prayer, but it may be well to recapitulate these errors a little more in detail. There are at least three mistaken attitudes which are frequently assumed toward the question. We may classify these three attitudes as (1) the skeptical, (2) the legalistic and (3) the superstitious.

The skeptical attitude looks upon prayer largely as bathos and moonshine. It is the attitude of the coldly rational mind, which can not understand anything which can not be reduced to a syllogism. The average scientist is apt to assume this attitude toward the subject of prayer. Because he can not understand everything about the fact, he disputes the existence of the fact. Such a man rarely attempts to pray, and when he does attempt it, he is conscious all the while of a species of insincerity. There are a good many intellectually loyal Christians who belong to this class. Such people never go to prayer-meeting, or, if they do go, are terribly bored. They are the people, also, who never have a family altar in their homes. Even at the best, they miss much of the spiritual content of their religion, and their lives are harsher and less fruitful as a result of this fact.

The second attitude is, if anything, worse than the first, because it has in it, at least, a touch of hypocrisy. The people who belong to this class are the people who "say their prayers" as a matter of form, but who never, or, at least, seldom, actually pray. These people gradually lose what confidence they may once have possessed in prayer, or else they come to regard it as a sort of mechanical fetish which will bring them things they need, if they go through the forms correctly. There is nothing more deadly to the real spirit of prayer than is this attitude. Prayer, above everything else, is loving and real, a vital spiritual force in the world. To reduce it to set, legalistic forms is to kill it. It is not "saying prayers" which counts in the religious life, but, rather, feeling, acting and living them. Christ himself warned his disciples against

using "vain repetitions," "as the heathen do," and insisted upon the vital nature and character of prayer.

The third attitude—the superstitious—is closely allied to the second, with this difference, however, that it contains an element of emotion which is always absent from the legalistic conception. There are hosts of superstitious Christians, and there is nothing about which they are more superstitious than the subject of prayer. To them, prayer is a kind of magical rite which has power to make over the universe in accordance with their own wishes and desires. Such people are apt to bring the whole subject into disrepute with their more thoughtful and intelligent neighbors. Between the two extremes of skepticism or rationalism and superstition lies the safe middle ground of a really sane and vital prayer life.

V. The Prayer Experience of the Christian.

Every Christian should, more and more, learn to grow in the prayer life as a part of his inner religious experience. Prayer, like everything else, needs to be cultivated and encouraged. There are many ways in which this can be done. Mr. John R. Mott has testified that for many years his prayer life was unsatisfactory to himself. At last, he began to read everything he could upon the subject and to bury himself in the writings of the great spiritual masters of the race, including, of course, the New Testament writers. He finally reached a stage where prayer meant much more to him and where he could for himself realize its supreme power and value.

Every Christian home should have a family altar, and every child in the home should be taught to pray. The subject should not be treated mechanically or made tiresome, but it should be seriously and earnestly studied and practiced in daily life. It is not so much the prayer words which count, but it is rather the prayer attitude, and there is no substitute for this attitude in any real Christian experience. No child who learns the real meaning of the two words, "Our Father," as applied to the Divine Being, need ever to be taught further what prayer really is. It is because so few people actually believe in the divine Fatherhood, at least in any vital way, that prayer means so little to them. Once we come to see God as our real Father, we have little difficulty in appreciating the full significance of the nature and power of prayer.

SCRIPTURE REFERENCES.

Matt. 6: 5-15; Matt. 26: 36-46; Mark 9: 17-29; Luke 11: 1-13; Luke 18: 9-14; 2 Cor. 12: 7-9; Col. 4: 2-4; 1 Thess. 5: 17, 18.

These are a few only of the most notable New Testament passages which bear upon the subject of prayer.

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| PRAYER | 1. Nature 2. Purpose 3. Mistaken Views 4. Testimony of Jesus 5. The Model Prayer 6. The Devotional Life |
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OTHER REFERENCES.

1. Darsie—"Before the Throne." One of the best devotional works in Restoration literature.
2. Ainslie—"God and Me." An ideal interpretation of the inwardness of the spiritual life.
3. McGarvey—"Sermons," Sermon XXIII. on the efficacy of prayer. Interesting especially because it shows how a man of the keenly intellectual type of the author may also possess deep spiritual appreciation.
4. Mott—"Intercessors the Primary Need." A brief pamphlet worth its weight in gold to any one who has not found the secret of the prayer life.
5. Cave—"A Manual for Family Devotions." The best manual for the family altar in Restoration literature.
6. Fosdick—"The Meaning of Prayer." One of the most popular modern books on the subject.
7. Tileston—"Great Souls at Prayer." The best collection of prayers thus far published.

TOPICS FOR DISCUSSION.

1. What Prayer Is.
2. What Prayer Accomplishes.
3. The Prayer Life of Jesus.
4. Subjective and Objective Views of Prayer.
5. Prayer in Church History.
6. The Devotional Life.
7. The Restoration and Prayer.

QUESTIONS ON THE LESSON.

1. Why is the nature of prayer subject to misunderstanding?
2. What is the relation of prayer to faith?
3. Can there be any really religious life without prayer?
4. Is prayer simply petition?
5. Is public prayer a real illustration of the prayer ideal?

6. Is prayer of purely subjective value?
7. What does Tennyson say about prayer?
8. What is the primary purpose of prayer?
9. What is its secondary purpose?
10. How do you explain "unanswered prayers"?
11. Give two illustrations of "unanswered prayer" from the New Testament.
12. Were these prayers really unanswered?
13. Is any real prayer ever unanswered?
14. Sketch the prayer life of Jesus.
15. Give and analyze the model prayer which he taught his disciples.
16. What are the most striking features of this prayer?
17. How are prayer and Christian union related?
18. Mention three mistaken attitudes toward the subject of prayer.
19. Analyze the skeptical attitude.
20. Analyze the legalistic attitude.
21. Analyze the superstitious attitude.
22. What is the duty of every Christian in regard to the prayer life?
23. How may we grow in the devotional life?
24. Why do many people fail to appreciate the value of prayer?

THE RESTORATION HANDBOOK

Studies in the History and Principles
of the Movement to Restore
New Testament
Christianity

SERIES III

By

FREDERICK D. KERSHNER

Author of "The Religion of Christ,"
"Christian Baptism," "How
to Promote Christian
Union," Etc.

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P R E F A C E

The purpose of this series of studies is to present in popular and yet systematic fashion a brief outline of the history and principles of the movement to restore New Testament Christianity inaugurated during the early part of the nineteenth century. The studies may be used at the prayer-meeting hour, in the Christian Endeavor or Bible-school periods, or at such other times as may be found most convenient. Wherever possible, it will be helpful to have at hand at least a few of the more important reference-books mentioned in the series, for the consultation of the class. The lessons are adapted to the question-and-answer method of teaching, or may be taught by the topical, round-table or lecture methods, as the teacher may prefer.

Under ordinary circumstances, the minister is the best person to lead and direct classes studying the handbook, but any man or woman qualified to teach in the Bible school will have no difficulty in using it. It will be found to be an excellent text for use in preparing for a revival meeting or in connection with the average teacher-training course. The Restoration movement makes its appeal to the thoughtful consideration of earnest seekers after truth everywhere. It succeeds best when it can secure a careful and serious hearing for the facts which it presents. It is in order to assist in gaining such a hearing that the present manual has been prepared.

THE RESTORATION HANDBOOK

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OUTLINE OF THE COURSE IN FULL

PART I.—RESTORATION HISTORY.

(Six Lessons on the History of the Restoration.)

- Lesson I. Origin and Purpose of the Restoration Movement.
- Lesson II. Historical Beginnings of the Restoration Movement.
- Lesson III. Thomas Campbell and the "Declaration and Address."
- Lesson IV. The Life and Work of Alexander Campbell.
- Lesson V. The Life and Work of Barton W. Stone.
- Lesson VI. The Restoration Fully Launched—Walter Scott.

PART II.—THE BIBLE.

(Six Lessons on the Authority of the Scriptures.)

- Lesson I. The Final Authority in Religion.
- Lesson II. The Place of the Old Testament in Christianity.
- Lesson III. The Place of the New Testament in Christianity.
- Lesson IV. The New Testament Analyzed.
- Lesson V. The Interpretation of the Bible.
- Lesson VI. Biblical Criticism.

PART III.—THE SUPREME LORDSHIP OF CHRIST.

(Twelve Lessons on the New Testament Creed.)

- Lesson I. Human Creeds.
- Lesson II. Failure of Human Creeds.
- Lesson III. The Bible Creed.
- Lesson IV. The Bible Creed Analyzed.
- Lesson V. The Gospel of Righteousness.
- Lesson VI. The Gospel of Service.
- Lesson VII. The Gospel of Freedom.
- Lesson VIII. The Supernatural Element.
- Lesson IX. The Question of Miracle.
- Lesson X. The Resurrection.
- Lesson XI. The Future Life.
- Lesson XII. The Nature and Purpose of Prayer.

PART IV.—THE NEW TESTAMENT CHURCH.

(Twelve Lessons on the Restoration of the New Testament Church.)

- Lesson I. The Origin and Purpose of the Church of Christ.
- Lesson II. Original Constitution and Polity of the Church.
- Lesson III. The Original Name.
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- Lesson X. Baptism.
- Lesson XI. The Gift of the Holy Spirit.
- Lesson XII. The Breaking of Bread.

PART V.—CHRISTIAN UNITY.

(Twelve Lessons on the Plea for Christian Union.)

- Lesson I. The Original Unity.
- Lesson II. The Present Situation.
- Lesson III. The History of Division.
- Lesson IV. Causes of Division.
- Lesson V. The Sin of Denominationalism.
- Lesson VI. The Forces Which Hinder Unity.
- Lesson VII. Forces Making for Unity.
- Lesson VIII. Modern Efforts Toward Unity.
- Lesson IX. The Divided Church and the World Situation.
- Lesson X. The Scriptural Basis for Unity.
- Lesson XI. The Restoration Plea and Christian Union.
- Lesson XII. Prospect and Retrospect.

PART IV. THE NEW TESTAMENT CHURCH

Twelve Lessons on the Restoration of the New Testament Church

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| LESSON I. | THE ORIGIN AND PURPOSE OF THE CHURCH OF CHRIST. |
| LESSON II. | ORIGINAL CONSTITUTION AND POLITY OF THE CHURCH. |
| LESSON III. | THE ORIGINAL NAME. |
| LESSON IV. | THE ORIGINAL FELLOWSHIP. |
| LESSON V. | THE ORIGINAL EVANGELISM. |
| LESSON VI. | THE ANTECEDENT OF CONVERSION—HEARING. |
| LESSON VII. | BELIEVING. |
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LESSON I. THE ORIGIN AND PURPOSE OF THE CHURCH OF CHRIST

I. Meaning of the Word "Church."

The English word "church" is closely allied to the Scottish "kirk" and the German *kirche*. It is, in its origin, a Gothic corruption of the Greek adjective *kuriakos*, "whatever belongs to or appertains to the Lord." It was used as a modifier of the word *ecclesia* by the Greeks of Constantinople, who spoke of the church as the *kuriake ecclesia*, "the assembly of the Lord." The word *ecclesia* is the correct form of expression; the word "church" following a mistaken line of derivation which substitutes the adjective for the noun.

The *ecclesia*, as the word translated "church" in the New Testament is uniformly written in the text, was the name for the Greek

popular assemblies and was applied to the Christian assembly by the early New Testament writers. It was also used by the Septuagint translators as a rendering of the Hebrew word *quahal*, which meant the "congregation of Israel." In many respects, the word was almost synonymous with the term "synagogue," and was doubtless used by the apostolic writers to distinguish the Christian assemblies from the Jewish.

II. The Church in the Gospels.

The word *ecclesia* occurs only twice in the Gospels. It is found 115 times in the New Testament, altogether; 76 or 77 times in the Septuagint, and 20 times in the Apocrypha. The two instances in which it occurs in the Gospels are both found in Matthew. In the sixteenth chapter and the eighteenth verse we read: "On this rock will I build my church," and in Matt. 18: 17 we have these words: "If he refuse to hear the church also, let him be unto thee as the Gentile." The first of these passages furnishes a prophecy of the foundation and ideal destiny of the church, while the second shows it as a practical working institution in the world.

III. The Church in the Acts.

In the Gospels we have only a prophecy of Christ's church, while in the Acts we have the history of its birth and development. In Acts 2: 47 we are told that the Lord "added to the church daily such as should be saved." There is some doubt about this rendering, as the word *ecclesia* does not appear in all of the manuscripts, but there can be no doubt about the next appearance (Acts 5: 11). The death of Ananias and Sapphira, we are told, struck terror into "the whole ecclesia." The church which Jesus prophesied in Matthew is therefore in full working operation at the beginning of the work of the early disciples in Jerusalem. As we know that this work began definitely on the day of Pentecost, it is easy to locate the date of the founding of the Christian *ecclesia* from the information furnished in the Book of Acts.

IV. The Church in the Epistles.

There are numerous references to the church in the Epistles. Sometimes it is regarded as a single brotherhood, "the body of Christ" (Eph. 4: 12; 1 Cor. 12: 28); sometimes the reference is to local expressions of this brotherhood in the separate congregations of disciples (2 Cor. 8: 1; Phil. 1: 1). Everywhere the idea is that of an assembly embodying the principles of Christian brotherhood.

V. Origin of the Church.

There can be no question that the first Christian *ecclesia* was organized on the day of Pentecost as a result of the preaching of Peter and of the other apostles. The nucleus of the church existed in

the group of disciples in the upper room preceding the outpouring of the Holy Spirit. It was not until the Spirit actually came, however, and Peter proclaimed the conditions of salvation that the church definitely came into existence. All attempts to make the church of Christ an institution which preceded Pentecost must run counter to the plain facts of New Testament history.

VI. Purpose of the Church.

The purpose of the church is to proclaim and perpetuate the principles of the gospel. The church is a means to an end and not an end in itself. Like the Sabbath, it exists for man, and not man for it. Whenever the church fails to perform its mission, its loses its significance and becomes a hindrance rather than a help to the proclamation of the gospel. We are speaking, of course, of the actual church, as it exists in the world.

VII. False Ideas of the Church.

There are numerous false ideas of the church which are widely prevalent. One of them regards it simply as a great ecclesiastical organization with a priesthood like the Jewish. Another conceives of it as a mechanical "ark," admission to which necessarily means salvation. Another regards it as a purely human organization, without divine sanction. The New Testament gives no countenance to any of these mistaken views.

SCRIPTURE REFERENCES.

Matt. 16: 18; 18: 17; Eph. 2: 20; 1 Pet. 2: 4-8.

BLACKBOARD OUTLINE.

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| THE CHURCH | 1. Definition 2. The Gospels 3. The Acts 4. The Epistles 5. Origin 6. Purpose 7. Mistaken Views |
|------------|---|

OTHER REFERENCES.

One of the best books on the origin and history of the New Testament church is the little volume entitled "The Early Church," by R. F. Horton. This book covers the whole field in brief and yet comprehensive fashion. Other valuable reference-books are the following:

1. Milligan—"Scheme of Redemption," Book Third.

2. Creel—"The Plea to Restore the Apostolic Church," Chapter III.
3. Moore—"The Living Pulpit of the Christian Church." Sermon by Benjamin Franklin in "The Church—Its Identity."
4. Kershner—"The Religion of Christ," Part III.

TOPICS FOR DISCUSSION.

1. What the Church Is.
2. Jesus and the Church.
3. The Church in the Acts.
4. The Church in the Epistles.
5. When and Where the Church Was Founded.
6. The Purpose of the Church.
7. The Church and the World.
8. False Conceptions of the Church.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "church"?
2. What is the word used in the New Testament for the church?
3. What was the root meaning of this word?
4. How is it used in the Old Testament?
5. When and where is it used in the Gospels?
6. When and where was the church of Christ founded?
7. Where is it first mentioned as being in existence?
8. How is the word "church" used in the Epistles?
9. What was the nucleus of the early church?
10. Did this nucleus actually constitute the church?
11. What is the purpose of the church?
12. Is the church an end or a means?
13. How may the church become valueless?
14. Mention some false ideas of the church.
15. How may ecclesiasticism kill the church?
16. Is "belonging to the church" synonymous with "being saved"?
17. Is the church a purely human organization?
18. How may we determine whether a church is really "Christ's church"?
19. If the church goes astray from its mission, how may we bring it back?
20. What is the Restoration position with regard to the church?

LESSON II. ORIGINAL CONSTITUTION AND POLITY OF THE CHURCH

I. The Constitution of the Church.

By the constitution of the church we mean the principles according to which it is organized and governed. These features are three in number, and are usually comprehended under the following titles: (1) Creed, (2) Ordinance, (3) Polity. The creed of the church is the statement of belief required for membership; the ordinances are the formal conditions of action which are required, and the polity is the government which the church demands. Creed answers the question "What must I believe?" ordinance answers the question "What must I do?" and polity answers the question "How must I be governed?"

II. The Question of Polity.

The creed of the apostolic church was the confession of Peter, "Thou art the Christ, the Son of the living God." We studied this creed in the last quarter's lessons, so that there is no need to discuss it further. The ordinances of the church are two in number—baptism and the Lord's Supper. Both of these ordinances will be studied in later lessons in this quarter. We therefore pass to the third item—the question of polity or government.

Three forms of church government are now being advocated in the nominally Christian world. These three forms are usually denominated the episcopal, the presbyterian and the congregational. The episcopal idea recognizes a certain hierarchy of officers in the church, beginning with the apostles and their successors, the bishops, and passing down to the lower orders, entitled priests and deacons. In the Roman Catholic Church, which is an extreme illustration of the episcopal type of government, we have one apostle—Peter—and one bishop—the Pope—placed above the three regular orders already mentioned. The Protestant Episcopalian Church disputes the Papal idea, or the idea of apostolic primacy for the, so-called, successors of Peter, but regards the three regular orders of bishops, priests and deacons as embodying the principle of apostolic succession, and considers that the church of Christ can not be organized in vital fashion without these orders.

Other episcopal bodies, such as the Methodist, discard the idea of "succession," but retain the episcopal form of government as a matter of expediency.

III. The Presbyterian Polity.

The question of polity in the last analysis depends upon where sovereignty is placed. In the Roman Catholic Church the sovereignty resides in the pope and, to a certain extent, in the general councils

of the church. In the modified forms of the episcopalian polity, sovereignty is placed, in part at least, in the hands of the church-members, but is regarded as capable of being delegated. In the Presbyterian polity, sovereignty resides in the General Assembly, the highest court of judicature of the church. This power, it is true, rests upon popular representation, for the members of the General Assembly are directly representative of the different congregations which are members of the various presbyteries into which the adherents of the church are divided.

In its derivation, "presbyterian" means "government by elders." As contrasted with the episcopalian polity, the presbyterian represents the oligarchical as opposed to the monarchical idea. Presbyterianism, like episcopalianism, is an efficient form of government. Without being as absolute as the latter, it is more democratic and more truly representative of the people as a whole. It is an orderly system of doing things, whatever else we may think about it.

IV. The Congregational Polity.

The congregational polity differs from both the episcopalian and the presbyterian in the fact that it places sovereignty in the congregation, or at least that it does not permit the delegating of sovereignty beyond the congregation. Some congregationalists are strict "Independents;" that is, they allow no sovereignty beyond the individual conscience; others concede full sovereignty to the local congregation, but both types agree in permitting no delegation of sovereignty beyond the latter group.

If the Papacy represents an absolute monarchy in religion, congregationalism represents the principle of pure democracy. It is neither so orderly as presbyterianism nor so efficient as episcopalianism, but it is more democratic than either of them. The spirit of freedom in Christianity finds its fullest and most complete practical expression in the polity of congregationalism.

V. The Scriptural Polity.

The germs of all three of these polities may be found in the New Testament, but only one of them—the congregational—can be proved to have existed in actual working order in the apostolic age. That the "churches of Christ" mentioned in the Epistles were congregational in their general form of government is practically conceded by all historians. It is also conceded that this congregationalism was modified by the superior authority of the apostles, especially the apostle Paul. It is further conceded by most authorities that there is no form of church government laid down in the New Testament as absolutely mandatory upon Christians. The three forms which came to exist later all had their roots in existing political institutions. The

episcopalian was modeled after the government of imperial Rome; the presbyterian, after the Jewish synagogue; the congregationalist, after the Greek democracies of Asia Minor. Summing the whole subject up in a word, we may say that the polity known to the churches of the New Testament was essentially congregational, but that this polity is not made a matter of binding authority, so far as the New Testament records show.

VI. Officers of the Church.

There were a number of officers in the early church. The list, as contained in the three great Pauline Epistles—Romans, First Corinthians and Ephesians—is given by Horton as follows:

| ROMANS | 1 CORINTHIANS | EPHESIANS |
|-------------------------|------------------|-------------|
| 1. ----- | Apostles | Apostles |
| 2. Prophets | Prophets | Prophets |
| 3. Deacons | Teachers | Teachers |
| 4. Teachers | ----- | ----- |
| 5. Exhorters | ----- | ----- |
| 6. Givers | ----- | ----- |
| 7. Rulers | Governments | ----- |
| 8. Those who show mercy | Healings | ----- |
| 9. ----- | Miracles | ----- |
| 10. ----- | Helps | ----- |
| 11. ----- | Kinds of tongues | ----- |
| 12. ----- | ----- | Evangelists |
| 13. ----- | ----- | Pastors |

Here are thirteen offices, exclusive of the deaconess (Rom. 16: 1). Only two of them—prophets and teachers—are mentioned in all the lists. It is clear, however, from Acts 14: 25 that the eldership was regarded as an essential feature of the early church organization; and the reference to the diaconate in Phil. 1: 1 is equally convincing, when taken in connection with other passages. The permanent officers of a New Testament congregation were the elders, bishops, pastors or presbyters (for the words all have the same meaning) and the deacons. Of these two officers, the elders were obviously the spiritual instructors and leaders, and the deacons, the servants, in all practical matters, of the congregation.

The duties and qualifications of elders are given in detail in the third chapter of 1 Timothy and in the first chapter of Titus. The requirements for the office of deacon are also given in the former of the two references mentioned. These Scriptures should be carefully studied and observed in selecting the church officiary.

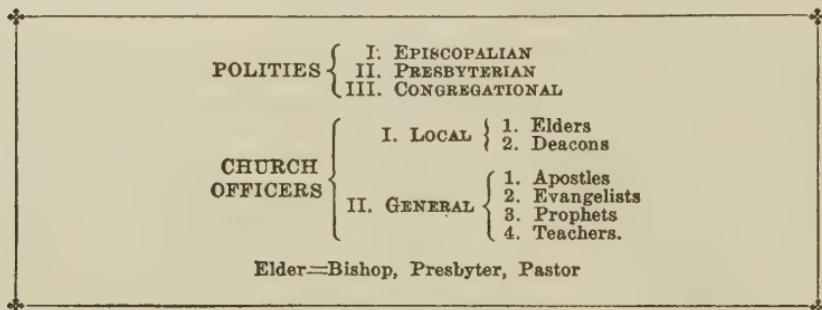
The elders and deacons were undoubtedly elected by the congregation (Acts 6: 1-4; 14: 23). (See Weymouth's translation of the New Testament for clearer interpretation of the latter passage—and else-

where.) Ordination was customary after election, and should still be observed.

SCRIPTURE REFERENCES.

Acts 14: 23; 6: 1-4; Rom. 12: 5-8; Eph. 4: 11; 1 Cor. 12: 28; 1 Timothy 3; Titus 1.

BLACKBOARD OUTLINE.



OTHER REFERENCES.

1. Hayden—"Church Polity."
2. Davis—"The Eldership."
3. Milligan—"Scheme of Redemption," Book III., Part I.
4. Horton—"The Early Church."
5. Kershner—"The Religion of Christ," Part III.

TOPICS FOR DISCUSSION.

1. The Constitution of the Church.
2. The Episcopalian Polity.
3. The Presbyterian Polity.
4. The Congregational Polity.
5. New Testament Officers of the Church.
6. The Eldership.
7. The Diaconate.

QUESTIONS ON THE LESSON.

1. What is meant by "the constitution" of the church?
2. What three features does it comprehend?
3. What question does the subject of creed answer?
4. What question is answered by ordinance?
5. What question by polity?
6. What three polities are advocated in the nominally Christian world?

7. Outline the episcopal polity.
8. What is the polity of Roman Catholicism?
9. How does the Protestant Episcopalian system differ from the Roman Catholic?
10. What about other episcopal polities?
11. Outline the presbyterian polity.
12. Contrast it with episcopalianism.
13. Where does sovereignty reside in presbyterianism?
14. Outline the congregational polity.
15. What two forms does it assume?
16. In what particular do these two ideas agree?
17. What is the Scriptural polity?
18. Is this polity a mandatory one?
19. How did the three polities we have mentioned originate?
20. Mention thirteen offices in the church.
21. What are the chief requirements for the eldership?
22. What for the diaconate?
23. How were these offices filled in the apostolic age?
24. What special duties appertained to them?
25. Mention three New Testament synonyms for the word "elder."

LESSON III. THE ORIGINAL NAME

I. New Testament Names.

Any plea intended to restore the New Testament church must necessarily include the restoration of the New Testament name. There are a number of different titles given in the apostolic records as applying to both the early churches and to those who became their members. The best known names for the church are the following: (1) "The church of God" (1 Cor. 11: 22; 1 Tim. 3: 15) and its plural form, as "churches of God" (1 Cor. 11: 16; 1 Thess. 2: 14; 2 Thess. 1: 4); (2) "The church of Christ" (Matt. 16: 18), and in its plural form, as "churches of Christ" (Rom. 16: 16); (3) "The church," without any modifier. This is the most frequent appellation of all. It is found in numerous passages, including Acts 2: 47; 5: 11; 1 Cor. 15: 9; Eph. 1: 22; 3: 10, 21; 5: 23, 24, 25, 27, 29, 32; Col. 1: 18, 24, and many other places. The plural form, "the churches," is also frequent. It is found in Acts 15: 41; 16: 5; 1 Cor. 7: 17; 14: 34; 2 Cor. 8: 18, 19, 23, 24, and elsewhere. (4) The churches of Macedonia, Galatia, Asia, and other similar geographical distinctions. This usage is quite frequent, as is indicated by the following references: Gal. 1: 22; 1 Cor. 16: 19; 2 Cor. 8: 1; Gal. 1: 2.

II. Individual Names.

The best known names applied to individual followers of Christ in the apostolic era were the following: (1) disciples; (2) saints; (3) brethren; (4) friends; (5) Christians; (6) believers. Occasionally other terms are used, such as servants, children, and the like. The six titles given above are, however, the outstanding ones. The word "disciple," as applied to the followers of Jesus, is used some thirty times in the Acts of the Apostles alone. It is used seventy-three times in the Gospel of Matthew, forty-four times in the Gospel of Mark, thirty-eight times in the Gospel of Luke and seventy-seven times in the Gospel of John. It is not found at all in the Epistles. The word "saint" means a person who is sanctified or holy. It is used more than sixty times in the New Testament to designate the followers of Christ. The word "brethren" occurs in the Acts of the Apostles and the Epistles more than one hundred times as a direct title of the followers of Christ. The word "friends" is not used quite so often, but it has the distinguishing characteristic of receiving the direct approval of our Lord himself as a title (John 15: 15). The word "Christian" occurs twice in the singular form and once in the plural in the New Testament. Its first use is in the plural, in the famous passage contained in Acts 11: 26; its second use is in the singular, and occurs in Paul's address before Agrippa (Acts 26: 28, 29); the third use is in the singular also, and occurs in 1 Pet. 4: 16. The word "believers" is used occasionally, as, for example, in 1 Tim. 4: 12.

III. The Church of God.

This term is used oftener than any other expression, with the exception of the word "church" without any modifier, as the designation of the Christian *ecclesia* in the New Testament. As already mentioned, it has the distinct approval of the apostle Paul, and was one of his favorite titles. It has been used very little in the modern age. The fact that Paul and the other disciples used other titles as well as this one for the church indicates that it occupies no exclusive position. The reason for its disuse in the modern age is probably because the word "God" is now applied in so many different ways that it has acquired ambiguity in many minds.

IV. The Church of Christ.

This term is used less frequently than the expression "church of God" in the apostolic writings; but the reference is Rom. 16: 16 is so clear and direct that there can be no doubt about the apostolic usage. The title "church of Christ," for many reasons, appears to be more satisfactory than the title "church of God," provided both have equal Scriptural authority. For one reason, it is more specific and direct than the other expression. Both Jews and Mohammedans might

claim to belong to the "church of God," but they would scarcely care to wear the name of Christ.

V. The Christian Church.

This name, in the exact form in which it is written above, does not occur in the New Testament. As we have already seen, however, the word "Christian" occurs as the name applied to an individual member of the church, while the church itself is designated as the church of Christ. Under the circumstances, the failure of the adjectival form of expression to appear in the New Testament seems to be of trivial significance. We can not imagine that the apostle Paul would have wasted much time discussing the difference between "the Christian church" and "the church of Christ." Both expressions have precisely the same meaning, and therefore, in our judgment, they may be used interchangeably. We have no objection, however, to the exclusive use of the expression "church of Christ" on the part of those who have conscientious scruples in regard to the term.

VI. The "Disciples Church."

There is no warrant whatever for the use of this expression upon New Testament authority. As we have seen in a preceding section, the word "disciple" is frequently used to designate the individual followers of Christ; but the term is never used as applied to his church. It is only by a very loose and inaccurate form of expression that it can be so used to-day. It is quite proper to speak of the individual followers of Jesus as "disciples of Christ," but it is inaccurate, at least from the New Testament viewpoint, to refer to the churches of which they are members as "disciples churches."

VII. The Evil in Erroneous Names.

While the question of name is not, perhaps, the most significant in the field of religion, it is a matter of distinct importance. False names are apt to lead to false ideas of things. Beyond any question, the denominational terminology of modern Christendom has largely aided the progress of sectarian divisions. The denominational names help to perpetuate and keep alive the denominational ideas. Moreover, names which emphasize only partial features of the gospel are inadequate and misleading. Dr. J. Frank Smith, moderator of the General Assembly of the Presbyterian Church in the U. S. A., at the time this is written, asserts that the names "Presbyterian," "Methodist," "Baptist," "Episcopalian," etc., are all unfair, because they do not fully characterize the nature of the church. We have no right to apply a name to the church which is inadequate, when we have an adequate title given to us in the New Testament as having been used by the apostles and the early Christians. The New Testament church should wear a New Testament name.

SCRIPTURE REFERENCES.

1 Cor. 11: 16; Rom. 16: 16; Gal. 1: 2; Acts 11: 26; 26: 28, 29; 1 Pet. 4: 15, 16. The other references contained in the body of the lesson should also be consulted.

BLACKBOARD OUTLINE.

| | |
|-------|--|
| NAMES | I. THE CHURCH (1) The Church of God (2) The Church of Christ (3) The Church (4) Geographical Titles (Churches of Macedonia, etc.) |
| | II. INDIVIDUALS (1) Disciples (2) Saints (3) Brethren (4) Friends (5) Christians (6) Believers |

OTHER REFERENCES.

1. Ryan—"New Testament Names," especially the first six chapters.
2. Milligan—"The Scheme of Redemption," Book Third.
3. Creel—"The Plea to Restore the Apostolic Church," Chapter VIII.
4. Hopson—Sermons, sermon on "The Name 'Christian.' "

TOPICS FOR DISCUSSION.

1. The Value of a Name.
2. New Testament Names for the Church.
3. New Testament Names for Believers on Christ.
4. The Correct Name for the Church to Wear To-day.
5. The Best Name for Individual Christians to Use.
6. Erroneous Names and Denominationalism.
7. The Modern Tendency Toward Correct Usage in Regard to Names.

QUESTIONS ON THE LESSON.

1. What names are found in the New Testament as applying to the early church?
2. Where, and under what circumstances, do you find the expression "church of God" used? Mention at least two illustrations.
3. Mention two instances where the plural form of this expression is used.

4. Is the term "the church of Christ" found in the New Testament? If so, where?
5. Where do we find the expression "churches of Christ"?
6. How many times does this expression occur in the Scriptures?
7. What title is used most frequently in the New Testament as applying to the Christian *ecclesia*?
8. How do you explain the frequency of this usage?
9. Give illustrations of geographical titles of the church.
10. In what sense are we to understand these geographical titles?
11. Give six names which are applied to individual followers of Christ in the New Testament.
12. Give illustrations of the frequency of the use of the term "disciple."
13. What peculiarity is noticeable in the New Testament usage with regard to this word?
14. How often is the word "saint" used in the New Testament as applying to followers of Christ?
15. Is the word "brethren" found frequently, or not?
16. What special mark of approval do we find in the Scriptures for the use of the word "friend"?
17. When and where does the word "Christian" appear as a title?
18. What about the usage in regard to the word "believers"?
19. Why do we not use the expression "the church of God" more frequently to-day?
20. Why does the title "the church of Christ" make special appeal to the modern age?
21. Is there any pre-eminence to be given either title so far as Scriptural authority is concerned?
22. Is the term "the Christian church" found in the New Testament?
23. Is it a valid form of expression for Christians to use? Reasons for your opinion.
24. What about the term "the disciples church"?
25. Mention at least two evils which grow out of the use of erroneous names for the church.
26. What is the prevailing tendency in modern Christendom with regard to the subject?
27. What attitude has the Restoration movement always taken upon the question?
28. How does mistaken usage with regard to the subject of name tend to perpetuate sectarianism?
29. Sum up the arguments for the use of New Testament names for the church and for individual Christians.

LESSON IV. THE ORIGINAL FELLOWSHIP

I. Meaning of Fellowship.

In the forty-second verse of the second chapter of Acts we are told that the disciples continued steadfastly in the apostolic teaching and fellowship, in the breaking of bread and in prayer. Some authorities, as, for example, Weymouth, think that the "fellowship" referred to is synonymous with "the breaking of bread;" but the indications are that it possessed a broader reference. The Greek word used, *koinonia*, is well translated by our English term "fellowship." The latter comes from an old Middle English root which meant originally the "laying together of property." The Greek word had perhaps less of the property idea, but the principle of common and mutual helpfulness is the same in both languages. The *koinonia* of the early church was evidently a sympathetic co-operation which was, in its essence, both spiritual and material. The early Christians were knit together by ties of loving affection for each other springing out of the universal devotion which all of them felt for their Master.

II. Fellowship in Prayer.

One of the forms in which this early fellowship was expressed was in the spiritual act of prayer. The early Christians prayed with, and for, each other, and their prayers were ardent and sincere. Paul constantly covets this spiritual fellowship with his brethren, and evidently attached great importance to it (Rom. 15: 30-32; Col. 4: 2-4; 1 Thess. 5: 25; 2 Thess. 3: 1). He, in turn, refers frequently to his own prayers for his "children in the gospel." Perhaps there is no feature of the early church life which is less emphasized to-day or the loss of which has caused more harm to the spiritual development of Christians. The lack of sincere prayer with and for each other has led to the spiritual paralysis of many disciples. When people really pray for each other, it means that there is mutual sympathy, interest and love. Without this spiritual fellowship, our Christian experience soon becomes formalistic and lifeless.

III. Fellowship in Faith.

The early disciples were men and women of great faith. They had to be so, because they were being constantly persecuted and tortured, and their lives were always in jeopardy. Only great faith—a faith which nothing could shake, and which was strengthened in every individual by the encouragement of other individuals belonging to the common fellowship—could stand the strain. Nowadays persecution has disappeared, or is reserved exclusively for people who are outside of the church; and faith has pretty largely disappeared along with it. Most people would hesitate about dying for their present-day religious

convictions. A man who will not come to church on Sunday, or contribute as much to his religion as he gives in tips to the waiters who serve his food, can hardly be made of martyr stuff. We need more faith—not necessarily more “doctrine” or theology, but more faith—on the part of the members of our churches; and this faith will be best built up and stimulated by the right sort of spiritual fellowship.

IV. Fellowship in Service.

This touches the material side of the early church life, but was evidently not looked down upon or despised by the apostles and their followers on that account. We need not accept “the community of goods” of the early Jerusalem church as an authoritative pattern in order to recognize that the principle involved in that rather extraordinary example of communism is valid and indeed essential to the Christian faith. If all Christians are brothers, the obligations of brotherhood certainly obtain, both in regard to the spiritual and to the material realms. Robert Milligan expresses the idea in this way: “There is a fellowship [*koinonia*] in the church of Christ which gives to all its members a right to whatever is really necessary to their comfort, and which, if properly understood, would render all secular policies of insurance wholly unnecessary.” There can be no doubt but that these words are expressive of the exact fact. The Christian fellowship originally meant a spiritual guild, which far surpassed in efficiency the mechanical imitations of our modern lodges and fraternal orders. And yet our modern orders and lodges in many cases do more in a material way for their members than do our churches.

The “community of goods,” in its literal sense, is not practical to-day; it probably was not practical very long in Judea; but the principle of definite service of which it was a manifestation is practical, and, because this principle has been lost sight of very largely by the modern church, that church is failing in its mission. We can never restore the early church until we restore the early fellowship, and we can never restore the early fellowship until we make it include both the material and the spiritual sides of life.

V. Fellowship the Test.

The possession of the New Testament fellowship is one of the best tests of the apostolic character of the church. As Isaac Errett puts it: “In no respect is the apostate condition of the church more clearly seen than in the loss of the charity and benevolence of primitive times. Selfishness and pride have usurped its place. . . . The generous freedom, the munificent outpourings of purse and heart, which marked the ‘fellowship’ of the primitive church—where are they?”

Unless we restore this apostolic fellowship to which Milligan, Errett and many others of the Restoration advocates refer, we must

fail in our ultimate mission. We must continue "stedfastly in the apostles' fellowship," if we are to reproduce the apostolic church.

VI. Restoring the Fellowship.

The problem of restoring the apostolic fellowship is less difficult than it appears. The reason it seems hard to accomplish is because we are so far away from the apostolic spirit of brotherhood. "Belonging to the church" has come to mean a sort of perfunctory relationship to most of us, a respectable formality, and nothing more. It meant vastly more in the apostolic age, and, because it meant more, the problems which seem hard to the modern church were greatly simplified. We must get back to the real Christian ideal of mutual service and brotherhood or else our candlestick will be taken out of its place and given to others.

Most modern congregations are too large. The Christian ideal is that every member of the church should know every other member. Moreover, the officers of the church should take a direct interest in the welfare of all the members. The church board should be a committee for promoting the material and spiritual welfare of the whole church fellowship. The first church board ever instituted did this (Acts 6: 1-6), and was originated for the sole purpose of doing it. The modern church board takes no interest, as a rule, in anything beyond the barest details of the collective church life. It is perfunctory, mechanical, and practically worthless, because it does not attend to its apostolic business. An essential factor in restoring the apostolic fellowship is the restoration of the New Testament conception of the church officiary, both as regards duties and character.

SCRIPTURE REFERENCES.

Acts 6: 1-6; 2: 42-47; 4: 32-37; Rom. 15: 30, 31; 1 Corinthians 13; 2 Cor. 8: 1-15; 9: 6-14; 1 Thess. 5: 25.

BLACKBOARD OUTLINE.

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|---|---|----------------------------|--------------------------|--------------------------|---------------------------|---------------------------|----------------------|---|
| THE APOSTOLIC FELLOWSHIP | <table style="margin-left: 20px; border-left: 1px solid black; border-collapse: collapse;"> <tr> <td style="padding-left: 10px;">I. The Original Fellowship</td></tr> <tr> <td style="padding-left: 10px;">II. Fellowship in Prayer</td></tr> <tr> <td style="padding-left: 10px;">III. Fellowship in Faith</td></tr> <tr> <td style="padding-left: 10px;">IV. Fellowship in Service</td></tr> <tr> <td style="padding-left: 10px;">V. The Community of Goods</td></tr> <tr> <td style="padding-left: 10px;">VI. The Church Board</td></tr> <tr> <td style="padding-left: 10px;">VII. Restoring the Apostolic Fellowship</td></tr> </table> | I. The Original Fellowship | II. Fellowship in Prayer | III. Fellowship in Faith | IV. Fellowship in Service | V. The Community of Goods | VI. The Church Board | VII. Restoring the Apostolic Fellowship |
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| II. Fellowship in Prayer | | | | | | | | |
| III. Fellowship in Faith | | | | | | | | |
| IV. Fellowship in Service | | | | | | | | |
| V. The Community of Goods | | | | | | | | |
| VI. The Church Board | | | | | | | | |
| VII. Restoring the Apostolic Fellowship | | | | | | | | |

OTHER REFERENCES.

1. Milligan—"The Scheme of Redemption" (Book III., Part IV., Chapter II.).
2. Errett—"Walks about Jerusalem" (Chapter XII.).
3. Horton—"The Early Church" (Chapter II.).

4. McGarvey—"Commentary on Acts" (Chapters II. and IV.).
5. Hopson—Sermons, sermon on "Fellowship."

TOPICS FOR DISCUSSION.

1. Meaning of Fellowship.
2. Early Church Finance.
3. Communism and the Early Church.
4. Spiritual Fellowship.
5. Material Fellowship.
6. The Function of the Church Board.
7. The Church versus the Lodge.

QUESTIONS ON THE LESSON.

1. What is the derivation of the English word "fellowship"?
2. Does it correctly render the Greek term which it is used to translate?
3. What is meant by "the fellowship" in Acts 2:42?
4. What is Weymouth's idea?
5. What was Paul's conception of the value of spiritual fellowship?
6. Mention some instances when he asked for the prayers of his brethren.
7. What does the lack of fellowship in prayer indicate?
8. What is meant by fellowship in faith?
9. Does it mean coincidence of views regarding doctrine?
10. How does the fellowship of the faithful stimulate individual loyalty?
11. Is the Christian fellowship solely spiritual?
12. What was "the community of goods" in the apostolic church?
13. How far is the principle involved in this communism valid to-day?
14. What does Robert Milligan say upon the subject?
15. In what sense was the original Christian fellowship a guild?
16. What is one of the best tests of the apostolic character of a church?
17. What did Isaac Errett say of the modern church fellowship?
18. Why is it difficult to restore the apostolic fellowship?
19. What is the first step in the process?
20. What is the danger in large congregations?
21. How may the church officiary help in promoting real Christian fellowship?
22. When was the first church board instituted?
23. For what purpose was it called into existence?
24. How does the modern church board differ from it?

LESSON V. THE ORIGINAL EVANGELISM

I. The Meaning of Evangelism.

The word "evangelism" comes from a Greek original which means, literally, "good news." The "evangelist," therefore, was "the proclaimer of good news." The early Christian evangelist was a man or woman who went to others and announced the "good news" of the coming of the kingdom of Jesus Christ. Paul and all of the other Christian preachers were evangelists. It is interesting to note the distinctions between the terms "evangelist," "minister" and "pastor." The evangelist was essentially a preacher; the minister, a servant of the church; and the pastor, a shepherd or overseer of the flock. All three offices might conceivably be, and doubtless often were, combined in one individual; but they stood for different and distinct phases of the work of the church.

II. The New Testament Evangelist.

The office of the evangelist is quite clearly defined in the New Testament. Perhaps the most specific reference to it is contained in Paul's farewell charge to Timothy in 2 Tim. 4: 5. "But watch thou in all things, endure afflictions, do the work of an evangelist, fulfil your ministry." Obviously, Paul regarded Timothy as an evangelist, and wanted him to "fulfil" to the utmost the duties which appertained to his office. It is worth noting that Timothy was also a bishop or elder, as well as a minister and evangelist. He furnishes a good example of what a modern minister of the gospel ought to be. The overlapping characteristics of the early Christian officiary are well brought out by contrasting Timothy, who was both a bishop and an evangelist, and Philip, who was both evangelist and deacon (Acts 6: 5; 21: 8). The three distinct offices in the early church organization were those of elder or bishop, deacon and evangelist, and it seems clear that one man frequently held two, or perhaps even three, of them.

The New Testament evangelist preached the Word, organized churches, superintended the churches as far as superintendence was needed, baptized converts, and, in short, did everything required to build up and nourish the Christian life of the church. Alexander Campbell says of the superintending work of these officers: "But that evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionably a part of the office of evangelist as praying, preaching or baptizing."

There is a sense, as Mr. Campbell adds, in which every Christian should be an evangelist, and yet there can be no doubt but that there are certain ones to whom the evangelistic mission is committed in a

peculiar and special way. This does not mean pre-eminence of authority in the church, but it does mean pre-eminence of service, at least in a special and particular form.

III. The Evangelist's Message.

The New Testament evangelist had a distinct message, and was careful to proclaim that message clearly and unequivocally. What the message was we gather from numerous Scriptural references. The best illustration is found in the first evangelistic discourse recorded in the history of the church—the sermon of Peter on the day of Pentecost. Every modern evangelist should carefully study that sermon and govern himself accordingly. Beyond any question, the same gospel which Peter preached upon that memorable occasion was preached by every other Christian evangelist later on. The gospel was made up, in substance, of the following features:

1. A plea for the whole-hearted acceptance of Jesus Christ as the Son of God. This plea was presented usually by means of the four-fold argument of (a) Old Testament prophecy, (b) the sinless and perfect life of Jesus, (c) the sacrificial death upon Calvary, (d) the resurrection—especial emphasis being laid upon the last point.

2. A definite statement of how to accept Christ and to become a member of the Christian community.

The means by which those who were convinced of the truthfulness of the gospel message were to acknowledge their conviction, were uniformly stated as follows:

(a) Sincere belief or faith in Christ as Lord and Saviour.

(b) Sincere repentance of past sins and definite turning away from them.

(c) Open profession of this new attitude of the soul through the ordinance of Christian baptism.

(d) Continued and unquestioned loyalty to the new gospel witnessed by a life of Christian service.

The early Restoration preachers, beginning with Walter Scott, characterized this simple process of conversion as the “plan of salvation,” and named the “steps” in it as five in number: (1) Faith, (2) repentance, (3) confession, (4) baptism, (5) gift of the Holy Spirit.

Care must be taken to avoid making these “steps” too mechanical, but there can be no question that, properly interpreted, they present in the clearest and simplest fashion the correct New Testament ideal of evangelism.

IV. The Evangelist's Method.

The method by which the early evangelistic message was proclaimed was simple and uniform. The gospel as outlined above was preached plainly and directly, and men and women were urged to

accept it with the same simplicity. All such devices as the modern "mourners' bench" or "experience meeting" were foreign to the New Testament evangelism. People were "converted" in one uniform way, and not by a hundred different ways. The individual subjective experience of converts doubtless varied in accordance with their peculiar habits of thought and feeling and temper, but the method employed in converting all of them was the same. There is no record of any New Testament convert to Christianity who did not hear the gospel, believe it, repent of his past sins, and make open confession of his belief by being baptized.

V. Modern Evangelism.

Nowhere has the Restoration plea contrasted more sharply with prevailing ideas in the religious world than in the field of evangelism. When the Campbells and Walter Scott began their evangelistic work, the methods of conversion in common vogue were multitudinous and confused. The sinner had no definite instruction as to what he was to do "to be saved." The prevailing idea was that he had to go through with some mystical religious experience before he could have the assurance of salvation. This experience was in no case certain or uniform. People of emotional or distinctly mystical temperament induced some such "experience" with comparative ease; others of a more decidedly intellectual temper found it exceedingly difficult and frequently impossible to induce. Hence, hosts of really sincere and repentant men and women never "got through" conversion. All such ideas are entirely foreign to the whole New Testament conception of evangelism. The New Testament idea is uniformly that conversion is fundamentally a matter of will and not a matter of feeling. Men and women hear the gospel, believe it, and whole-heartedly will to accept it, and thereby become Christians. Anybody may become a follower of Christ if he really *wills* to be one. The words "whosoever will" are not mere platitudes, but convey the absolute truth of the gospel.

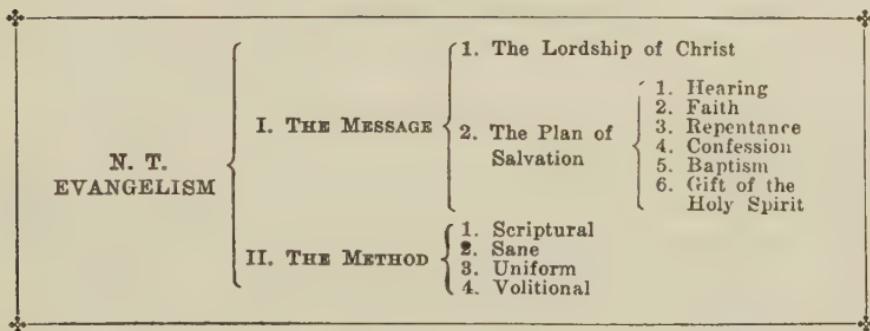
So long as the Restoration evangelists proclaimed this simple message, they met with unusual success. Lately, however, there has been a tendency to adopt some of the uncertain methods of the very "evangelism" which the New Testament records discountenance, and as a result our message has oftentimes been shorn of its power. We need, perhaps more than anything else, a revival of sane, Scriptural, apostolic evangelism, and, if we are true to the genius of our plea, that evangelism must come. Without it, we can not be true to our plea, or to the mission with which we have been entrusted for humanity. In the present shattered condition of world affairs, there is especial need for a revival of New Testament evangelism.

SCRIPTURE REFERENCES.

Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46-49; John 20: 21-23; Acts 2: 38-42; 8: 12, 38; 9: 18; 10: 48; 16: 15, 33; 18: 8.

In these references occasionally only one or more of the "steps" in conversion may be mentioned, but in every case where this obtains the other "steps" are clearly implied in the context.

BLACKBOARD OUTLINE.



OTHER REFERENCES.

1. Franklin—"The Gospel Preacher," Volume I.
2. McGarvey—"Sermons."
3. McGarvey—"Commentary on Acts."
4. Creel—"The Plea to Restore the Apostolic Church," Chapter VII.
5. Campbell—"The Christian System," Chapter XXV.
6. Errett—"Walks about Jerusalem," Chapter IX.
7. Baxter—"Life of Walter Scott."

With special reference to Scott's famous sermon when he began his evangelistic campaign on the Ohio Western Reserve. Scott's outline from the texts Matt. 16: 16 and Acts 2: 38 gives a perfect summary of ideal New Testament evangelism.

8. Sharp—"How to Organize New Testament Churches."

TOPICS FOR DISCUSSION.

1. The New Testament Evangelist.
2. The Evangelistic Message.
3. The Evangelistic Method.
4. Modern Mistakes in Evangelism.
5. The Plan of Salvation.
6. Restoration Evangelism—Past and Present.
7. Present-day Methods of Evangelism, True and False.

QUESTIONS ON THE LESSON.

1. What does the word "evangelism" mean?
2. Distinguish between the terms "evangelist," "minister" and "pastor."
3. Are these terms necessarily exclusive?
4. Outline the New Testament conception of the office of an evangelist.
5. Mention two New Testament evangelists.
6. Should all Christians be evangelists?
7. Give Mr. Campbell's view of the evangelist's duties as regards superintendence.
8. What two features entered into the message of the New Testament evangelist?
9. Outline the first evangelistic sermon on record.
10. Mention four arguments frequently used by New Testament evangelists to prove the divinity of Christ.
11. Outline the gospel "plan of salvation."
12. What Restoration preacher first emphasized the New Testament plan of salvation?
13. Mention some of the mistakes of modern evangelism.
14. Was the New Testament method of conversion uniform? Reasons for your view.
15. What idea of conversion did the Restoration advocates especially oppose?
16. What is the essential factor in conversion?
17. What danger is to be avoided in proclaiming the Restoration position upon conversion?
18. Where do many present-day Restoration evangelists fail?
19. How may these failures be avoided?
20. What is the present situation with regard to New Testament evangelism?
21. How may we bring about a revival of New Testament evangelism?

LESSON VI. THE ANTECEDENT OF CONVERSION —HEARING

I. Conversion—What It Means.

In the last study we referred to the false ideas of conversion which have led to a mistaken conception of evangelism. It may be well to outline the subject a little more in detail, in order that the basis for the New Testament conception of the evangelistic message may be

more clearly understood. In order to do this, it is necessary to analyze and outline the subject of conversion. Evangelism has no meaning apart from conversion, for its sole purpose is to convert those to whom it makes its appeal.

The word "conversion" means, literally, "turning with." It embodies the idea of turning out of the wrong path into the right one. People are "converted" when they are "turned" away from the path of sin and their feet are planted firmly in the path of salvation. Mr. Campbell outlines this "turning" process under the fourfold analysis of (1) a change of views, (2) a change of affection, (3) a change of state, and (4) a change of life.

II. A Change of Views.

The first characteristic of conversion is intellectual. A man's views concerning the vital principles of religion must be correct, or else the man can not be correct in anything else. This simply means that man has been given his reason as a guide, and, if he is a rational being, he must follow the dictates of that reason. Christianity has always appealed to reason, and, in the highest sense of the words, is fundamentally a reasonable religion. All the New Testament preachers, beginning with Peter, appealed to the logical processes of their hearers. They sought to prove that Jesus is the Christ, and urged that men should accept Him because the proof which they furnished was complete and adequate. There was no clap-trap appeal in the early apostolic preaching. On the contrary, that preaching was always a straightforward, hard-hitting, unanswerable argument for the position taken by the preacher. The early evangelists recognized the fact that unless a man is really convinced of the truthfulness of the gospel he will never make a thorough Christian. Any other foundation is inadequate for real conversion.

III. A Change of Affections.

No one doubts but that the feelings play an important part in every genuine conversion. That part is secondary, however, in the psychological order of the process. A man who is convinced that he is a sinner will naturally and necessarily feel strongly upon the subject; but if he feels strongly without any preceding intellectual conviction, his feelings are likely to evaporate quickly and easily. The men who cried out, "Men and brethren, what shall we do?" on the day of Pentecost felt their situation keenly, but their feelings followed an intellectual conviction which had been produced by the unanswerable logic of Peter's sermon. Hence their readiness to accept and to live by the conditions of salvation which were laid down by the apostle. To base conversion upon feeling alone, or upon feeling primarily, is to reverse and overturn the apostolic order.

IV. A Change of State.

Following the intellectual and the emotional changes which are essential and natural in the process of conversion, we find the culminating feature in a change of will leading to a definite change of state in the condition of the one converted. No change of state is possible without this definite act of will which sums up everything that has preceded and which definitely commits the whole personality, intellect, feelings and will to the new gospel. In a sense, this is the outstanding and characteristic feature of conversion because it gathers up and includes everything that has preceded it. A man may be intellectually convinced of the truthfulness of the gospel, he may feel very deeply regarding his situation, but, unless he translates his thought and his feeling into action, he remains in the state of rebellion against God and against the truth, and can not be saved. Only when he deliberately wills to carry out his convictions does he pass out of the state of condemnation into the state of salvation. When he does this, he renounces allegiance to Satan and takes up his new citizenship in the kingdom of heaven. Hence the importance which every true evangelist attaches to the will in conversion.

V. A Change of Life.

This is the corollary of conversion rather than a part of the process. The change of state *necessarily* carries with it a change of life; otherwise there has been no real change of state. The life is the test of the reality of the conversion. The presence of the Spirit is determined by the possession of the "fruits of the Spirit." The man who claims to be converted, but whose manner of living shows no real change of thought or heart or will, has never been converted at all. Jesus always emphasized this test, proclaiming that a tree is "known by its fruits." Paul said that without the fruits of the Spirit all pretensions with regard to Christian experience are vain. It is the life, and the life alone, which is the infallible and final test of the profession.

VI. The Antecedent of Conversion.

Before any one can be intellectually convinced of the truthfulness of the gospel, he must know what the gospel is. This means that, in some way or other, he must "hear" it. We do not think that the word can be confined to its oral meaning alone, for we believe that a man may be convinced by reading, and that many persons have been thus convinced, as well as by preaching, in the ordinary sense of the word. Helen Keller, who can neither hear nor see, was convinced of the truthfulness of Christianity by the medium of her finger tips. The appeal reached her reason and produced conviction, and that was all that was necessary. But people must, in some way or other, get the

gospel appeal fairly before their minds, or else it is useless to talk about converting them.

VII. The Value of Oral Preaching.

While it is true that people may be converted without the spoken Word, it is also true that, in the overwhelming majority of cases, it is the spoken Word and the heard Word that convince. There is something about the personality of the speaker, the impact of soul upon soul, the enthusiasm of speech and the vital truth of magnetic oratory, which conveys more power than the written Word. The gospel will always need oral proclamation, and must always depend chiefly upon oral proclamation for its success. The tract and the pamphlet can never be substituted entirely for the spoken Word. Hence, the "foolishness of preaching" will continue to have a large place in the conversion of sinners. Oral preaching, to be effective, however, must, like its apostolic models, always keep in mind the essential psychology of conversion, and act accordingly. The evangelist who does not understand and proclaim correctly the true gospel of conversion is apt to become a blind leader of the blind. This is one reason why we have so many nominal Christians, and why so many who come into the church fall away from it and are lost.

SCRIPTURE REFERENCES.

Acts 2: 14-40; Rom. 10: 8-17; Matt. 28: 19, 20; 1 Cor. 1: 17-21.

BLACKBOARD OUTLINE.

| | | |
|------------|---|----------------------------------|
| CONVERSION | { | 1. Change of Views—Intellect |
| | | 2. Change of Affections—Feelings |
| | | 3. Change of State—Will |
| | | 4. Change of Life—Test |
| HEARING | { | 1. Essential |
| | | 2. Earnest |
| | | 3. Thoughtful |

OTHER REFERENCES.

1. Campbell—"The Christian System," Chapter XVIII.
2. Lamar—"First Principles," Chapter IV.
3. Davis—"First Principles," Chapter VII.

TOPICS FOR DISCUSSION.

1. Analysis of Conversion.
2. Psychology of Conversion.
3. The Intellectual Element.
4. The Emotional Element.

5. The Volitional Element.
6. The Test of Conversion.
7. The Place of Hearing.
8. Value of the Spoken Word.

QUESTIONS ON THE LESSON.

1. What is meant by "conversion"?
2. Give Mr. Campbell's outline.
3. What is the first characteristic of conversion?
4. Is Christianity a reasonable religion?
5. Did the New Testament preachers appeal to reason?
6. Give illustrations of such an appeal.
7. Can there be any real conviction which is not first intellectual?

Why?

8. What part do the feelings play in conversion?
9. Outline the psychology of the conversion of the three thousand.
10. Is it safe to base conversion upon the emotional element?

Reasons for your view.

11. What is the culminating feature of conversion?
12. What is meant by a "change of state"?
13. How is this change of state effected?
14. State the importance of the will in conversion.
15. What is the final test of conversion?
16. Illustrate this test from the Scriptures.
17. What is the necessary antecedent of conversion?
18. Must a man "hear" the Word orally in order to believe it?
19. Give an illustration of conversion without oral hearing.
20. What is the essential feature in the process?
21. State some of the advantages of the spoken Word.
22. Can the written Word be substituted entirely for the spoken?
23. What did Paul mean by "the foolishness of preaching"?
24. What responsibility is placed upon the speaker who proclaims the message of evangelism?

LESSON VII. BELIEVING

I. The Meaning of Faith.

Dr. Rainsford tells the story of a little girl who, when asked to define "faith," replied: "Faith is trying to believe things that you know ain't so." Doubtless a good many people have had the same idea, at one time or another. When the Roman Catholic apologist for transubstantiation says that the mystery of the loaf becoming the actual flesh of Jesus Christ must be accepted on faith, he encourages

such a definition. We *know* that the wafer of bread is *not* flesh, and yet we are told that we must *believe* it to be flesh. Faith here is surely "trying to believe something we know ain't so." The little girl was wrong in her definition only because the kind of faith she knew about was a misnomer. Any sort of faith which demands a flat contradiction of facts is not the belief required by the Scriptures. The best way to understand the faith spoken of in the Bible is by observing the perfect confidence and trust with which a little child follows the steps of father and mother when in a strange location. The child willingly and perfectly trusts itself to the parents' guidance, and goes on without any sort of care or anxiety. This is the faith which Jesus asks of His disciples. It is simply childlike confidence, perfect trust in Him and in His way of life. We must have this confidence in Him, or else He can do nothing for us. No physician of the body ever accomplished much for his patient unless the latter had confidence in him; and faith is demanded for the healing of the soul even more than for the healing of the body.

II. The Basis of Faith.

The basis of faith is evidence, of some sort or other. The stronger and more conclusive the evidence, the stronger should be the faith. The Scriptures never ask for faith without furnishing adequate evidence for it. Jesus proved His claims, and asked no one to accept them without examining the proof He presented. He even furnished superlative evidence in order to meet the scruples of a doubter like Thomas. The apostolic preachers were all great logicians. They had no hesitancy about arguing the plea which they presented (Acts 18: 4; 19: 8; 28: 23). Christianity always makes an appeal to reason. It is, in the highest sense of the term, a rational religion. This is not affirming that it does not go beyond the limits of human reason, for it does; but it is affirming that it never contradicts the laws of the human mind. God never contradicts Himself. The principles of true religion and the principles of true science always harmonize.

III. Faith and Knowledge.

Knowledge is given by reason, and is the subject matter of science. Faith starts with reason, but reaches beyond it into a realm which human knowledge, because of its natural limitations, can not enter. Knowledge deals with the finite; faith, with the infinite. We *know* that the human body decays and disintegrates; we *have faith* that the human spirit is immortal. When faith becomes extraordinarily strong, it passes over into a species of assurance which possesses many of the characteristics of scientific knowledge. Paul had this in mind when he said, "I know in whom I have believed." Nevertheless, there is a general distinction between the realm of knowledge and the realm of

faith which careful and accurate thinking demands. This is one reason why there can be no purely "scientific religion." Science and faith belong to different spheres. Faith bridges the chasm between the finite and the infinite, and enables us to appropriate the unseen realities.

Of course, we are speaking here of religious faith. There is such a thing as faith in one's friends, faith in the validity of a business enterprise, and the like. Such uses of the word preserve the contrast between exact knowledge and faith, although they apply the distinction to finite terms exclusively.

IV. Faith and Credulity.

There is an extreme form of "faith" which passes over into credulity. This is the kind of faith which believes in the saints' miracles of the Middle Ages, and which accepts the claims of every new fad in the religious world. Credulity is faith based upon insufficient evidence. The man of real faith demands proof of the most adequate and satisfactory character before he will believe in any proposition. The credulous man, on the other hand, believes anything which is told him, without stopping to ask for proof. Credulity is as much the foe of real religion as is skepticism. It is the close relative of superstition, and is the convenient tool of ecclesiastical despotism. Ignorance, superstition, autocracy and credulity are all boon companions, and are all alike foes of human progress.

V. Faith and Doubt.

Doubt is the opposite of faith. It is sometimes said that disbelief is the opposite of faith; but this is an error, because disbelief implies a positive attitude quite as definite as belief. Doubt, however, is negative, and the opposite of belief. Doubt, if it be honest, is frequently the precursor of a reasoned faith. The man who has never had any doubts is apt not to have a very intelligent faith. At the same time, the doubting attitude is one which is essentially unsatisfactory. Many people doubt and continue to doubt, when there is no real reason for their skepticism. The man who never tries to get rid of his doubts is playing a dangerous game. Doubt never comforted, strengthened, healed or saved a single human being. Its only value is to serve as a stepping-stone to a more positive and reasoned faith; but, in order to serve this purpose, it must be superseded by its successor at the earliest possible moment. The presence of doubt is always a challenge to the honest soul to "get busy," in order that the unwelcome guest may be removed.

VI. Faith and Volition.

The basis of faith is essentially volitional. It is an act of will primarily, rather than an act of judgment. Prof. William James has

gone into this subject very fully and adequately in his work entitled "The Will to Believe." The domain of faith is in a field where reason can neither prove nor disprove. Hence, a man can will to believe, or refuse to so will, in this particular realm, without doing offense to his reason. The disbeliever simply refuses to believe; the devout Christian wills the reverse. Hence, in a very real sense, by an act of will we determine destiny for ourselves. This, too, is the reason why the Scriptures *command* people to believe. It would be folly to demand something which is not essentially an act of will. When it is said "He that believeth and is baptized shall be saved," the inference is clear that all men *can* believe, if they will.

VII. Faith and Opinion.

The latter paragraph leads, naturally, to the much-discussed question of the difference between faith and opinion. "Faith," in this use of the word, relates to the substance of what is believed rather than to the act of belief. Matters of faith are the *essential* items in religion; matters of opinion are *non-essentials*. All theological speculation belongs to the realm of opinion. The basic facts of Christianity, on the other hand, belong to the realm of faith. Whatever is specifically laid down in the New Testament, as *essential to salvation*, belongs to the realm of faith. Whatever is not there laid down belongs to the field of opinion. Christianity demands absolute unity upon matters of faith, but permits the widest diversity upon matters of opinion.

VIII. Faith and Salvation.

Faith comes by hearing, and hearing by the word of God (Rom. 10: 17). We believe upon the basis of evidence furnished us of the truthfulness of the gospel and as the result of a deliberate act of will. We could not have real faith without the evidence, and, if we had the evidence and still refused to will to accept it, we would be no better off, so far as vital faith is concerned. Faith, in its essence, is a deliberate, voluntary surrender of the whole personality to an ideal—that ideal, in the case of Christianity, being found in the life and teaching of Jesus Christ. Faith is the first essential in salvation. The latter involves other things, but none of them would be worth anything without faith. Repentance would be impossible without belief as an accompaniment; baptism without faith is meaningless and worthless. The author of the Epistle to the Hebrews sums the matter up with thoroughness and accuracy when he says: "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Justification by faith is a cardinal principle of Christianity.

SCRIPTURE REFERENCES.

The Basis of Faith—John 20: 31; Acts 17: 12; Rom. 10: 17.

Faith Defined—Heb. 11: 1, and the chapter throughout; Rom. 4: 21.

Faith and Salvation—Mark 16: 15, 16; Acts 16: 31; Rom. 10: 9.

BLACKBOARD OUTLINE.

| | |
|-------|--------------------------------|
| FAITH | I. Meaning |
| | II. Basis |
| | III. Contrasted with Knowledge |
| | IV. Contrasted with Credulity |
| | V. Contrasted with Doubt |
| | VI. Volition and Faith |
| | VII. Opinion and Faith |
| | VIII. Salvation and Faith |

OTHER REFERENCES.

1. Errett—“First Principles,” Chapter XI.
2. Errett—“Bible Readings,” Chapter XXVI.
3. McGarvey—“Sermons,” Chapter VII.
4. Oliver—“New Testament Christianity,” Chapter XI.
5. Zollars—“The Great Salvation,” Chapter VI.
6. James—“The Will to Believe,” early chapters.

TOPICS FOR DISCUSSION.

1. What Faith Means.
2. Biblical Examples of Faith.
3. Faith and Knowledge.
4. Faith and Credulity.
5. Faith and Opinion.
6. Faith and Salvation.
7. The Basis of Living Faith.

QUESTIONS ON THE LESSON.

1. What definition of faith is quoted by Dr. Rainsford?
2. How has this definition found illustration in the course of church history?
3. How may we best understand the meaning of faith?
4. Define faith by using a single word.
5. What part does confidence play in healing the body?
6. What is the basis of faith?
7. Do the Scriptures ask us to believe anything without furnishing evidence to support their claims?

8. Illustrate from the life of Christ.
9. Illustrate from the history of apostolic preaching.
10. In what sense is Christianity a rational religion?
11. How are the principles of religion and the principles of science related?
12. Distinguish between faith and knowledge.
13. In what sense may faith be said to become knowledge?
14. Why can there not be a purely scientific religion?
15. Distinguish between the religious and the ordinary, every-day use of the word "faith."
16. Distinguish between faith and credulity.
17. What other characteristics go hand in hand with credulity?
18. Give a practical example of credulity in religion.
19. What is the opposite of faith?
20. How may doubt become of value in religious development?
21. What attitude should the doubter take toward his doubts?
22. How may we best get rid of doubts?
23. What part does the will play in belief?
24. Why may one "will to believe" without doing violence to his reason?
25. What justification is there for the Scriptures making belief imperative?
26. Distinguish between faith and opinion.
27. How may we know the items which belong to the realm of faith?
28. Should matters of opinion ever be made a test of Christian fellowship?
29. How is faith related to salvation?
30. Give a final definition of the essential character of faith.
31. Show the relation of faith to repentance. To baptism.
32. What two books in the Bible have most to say about faith?
33. Give the summing up of the author of the Epistle to the Hebrews concerning the importance of faith.

LESSON VIII. REPENTANCE

I. The Meaning of Repentance.

The English word "repentance" is a translation of the Greek *metanoia*, which is derived from the verb form *metanoeo*. The latter is made up of the preposition *meta*, meaning "after," and the verb *noeo*, meaning "to perceive." *Metanoeo*, therefore, means, literally, "to perceive afterward;" that is, to change one's mind after reflec-

tion. Repentance is therefore a change of mind based upon preceding reflection, and leading to definite results. Godly sorrow is not repentance, although it usually precedes the state of penitence. When a man repents, in the Christian sense of the word, he changes his mind in regard to his past course of life, and resolves to turn around, and, abandoning the old, sinful way, to begin a new life, based upon the ideals and teachings of Jesus. Repentance is not mere emotion, nor is it a purely intellectual decision. It involves a complete change of mind and heart and will—a “turning about” of the entire personality. The classical example of repentance is the case of the Ninevites after the preaching of Jonah (Jonah 3: 5-10).

II. Faith and Repentance.

There has been much argument over the question as to whether faith precedes or follows repentance. The controversy is almost entirely a matter of definition. If we understand by faith any sort of belief in the gospel, of course it must precede repentance, for no sensible man will “turn around” in his course of life without believing in something of sufficient significance to cause him to turn. The Ninevites “believed” the message of Jonah before they repented (see Jonah 3: 5). On the other hand, if we recognize the fact that faith is something which grows with the progress of the Christian life, it is fair to say that repentance is essential to such growth and development. The fact of the case is that repentance and faith are joined together in the gospel, and we have no right to separate them. Faith both precedes and follows repentance, and repentance both follows and produces faith. Nevertheless, strict accuracy demands that in the order of conversion some kind of faith should precede repentance, and hence the Restoration evangelism has always grouped faith first in the gospel “plan of salvation.”

III. Repentance and Reformation.

Repentance is not reformation, but it is the step which immediately precedes reformation. John the Baptist, who was one of the world’s greatest preachers of repentance, told his converts to “bring forth fruits meet for repentance” (Matt. 3: 8). The “fruits,” that is, the reformation of life, followed the repentance, but did not constitute a part of it. While this is true, it is also true that all genuine repentance manifests itself in reformation. Where no reformation results, it is safe to infer that no previous penitence existed. The tree is known by its fruits, and repentance is known by the influence which it exerts upon conduct and life. No man has repented of his sins until he is willing to abandon those sins. Not only is this true, but real repentance means that, as far as possible, atonement and restitution for past sins will also be undertaken. The thief who truly repents will

not only quit stealing in the future, but will also, as far as possible, restore what he has stolen in the past to its rightful owners. Both reformation and restitution are the necessary corollaries of repentance.

IV. False Ideas of Repentance.

It is frequently taught that repentance is simple "sorrow for sin." This is an incorrect view of the subject, both from the Scriptural and the psychological points of view. Paul tells the Corinthians that godly sorrow "worketh repentance to salvation" (2 Cor. 7: 10). Here it is clearly seen that sorrow for sin precedes repentance and leads to it, but that it is something different from repentance itself. A man may be very sorry for his sins and still fail to repent of them, in the Scriptural sense of the term. Psychologically, repentance involves a change of will as well as a change of feelings. This change of will results in reformation. The fact is that the essential idea involved in repentance is *change*, and change can only come about through an exercise of will. As Professor McGarvey says: "When a man is so thoroughly filled with sorrow and mourning and self-reproach on account of his sins that his will is subdued to the will of God, and he says, 'I will sin no more; I will hereafter submit to the will of God,' this results in a change of his life, and it is repentance—a change of will in regard to sin."

V. Importance of Repentance.

There can be no question but that repentance is an essential factor in conversion. The man who is going on the road to perdition must *change*, must "right about face," before anything can be done to insure his salvation. He must cease to do evil before he can learn to do well. It is for this reason that genuine repentance is the most difficult thing for the sinner to compass. It means a complete turning around, and the law of habit is a powerful factor to be overcome before the change can take place. An eminent physician once told the writer that a young man belonging to one of the best families in his city came to him for treatment. After careful examination, the physician told his patient that he must give up all of his habits of indulgence, or else death stared him in the face. The young man went away, and, after a week's absence, returned. He called the physician aside and said to him, with tears in his eyes: "Before God, doctor, I can't do it." Only a miracle—the miracle of divine grace—could help such a man. In his own strength he was helpless. Nevertheless, God is always willing and able to save unto the uttermost men of this type, if they are willing to turn unto Him and be saved.

VI. Repentance and Grace.

The last paragraph leads directly to the subject of the relation of repentance to divine grace. It is undoubtedly true that a man can

sink so far in sin that he can not of his own strength "turn about" into the way of salvation. Here the divine strength meets him, and enables him to win the battle, if he will do what little he can in the direction of reformation. There is nothing, however, to show that God will, or, speaking reverently, can, do everything. The sinner must do his part, however small that part may be, in order that the divine power may become operative. All the cases of notable conversion in the history of the church illustrate this essential principle. There must be at least the disposition to be helped before help can come. The very nature of the human personality demands that the soul shall not be deprived of its divine birthright of freedom of choice. In order to preserve this birthright, the man himself must choose his own destiny. Once he does his part, he need never fear but that Infinite Goodness will do the rest. No sinner is hopeless unless he deliberately wills to make his condition a hopeless one.

VII. The Restoration Position.

The Restoration evangelism has always stressed repentance as an essential factor in conversion. It repudiated, from the start, the old ideas of frantic emotionalism which characterized so much of the evangelism of the last century; but in the place of this emotional excitement it emphasized the necessity for a serious and determined change of heart and of will. It taught that repentance is a serious matter, and that it must be thoroughgoing and complete. There is great need for a revival of this sort of preaching to-day. "Except ye repent, ye shall all likewise perish," is a word which fits our own generation as fully and completely as it fitted the immediate generation to which it was addressed.

SCRIPTURE REFERENCES.

Jonah 3; Luke 13:3; Acts 2:38; 3:19; 11:18; 2 Cor. 7:8-10; Acts 17:30.

BLACKBOARD OUTLINE.

| | | |
|------------|---|-------------------------------|
| REPENTANCE | { | 1. Definition |
| | | 2. Relation to Faith |
| | | 3. Reformation and Repentance |
| | | 4. Repentance and Grace |
| | | 5. Repentance and Feeling |
| | | 6. Importance |
| | | 7. Restoration Position |

OTHER REFERENCES.

1. Errett—"First Principles," Chapter XII.
2. Errett—"Bible Readings," Chapter XXVII.

3. Oliver—"New Testament Christianity," Chapter XII.
4. McGarvey—"Sermons," Chapter VIII.
5. Zollars—"The Great Salvation," Chapter VII.
6. Davis—"First Principles," Chapter VIII.
7. Wilson—"Twentieth Century Sermons and Addresses," concluding chapter.

TOPICS FOR DISCUSSION.

1. What Repentance Is.
2. Repentance and Faith.
3. Repentance and Reformation.
4. Repentance in the Old Testament.
5. Repentance in the New Testament.
6. The Fruits of Repentance.
7. Repentance and Evangelism.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "repentance"?
2. Define the word upon the basis of its derivation.
3. What is the relation of "godly sorrow" to repentance?
4. What is the "psychology" of repentance?
5. Give the classical Old Testament illustration of repentance.
6. Does faith precede repentance, or the reverse?
7. Explain the relation of faith to repentance.
8. What has been the Restoration position upon the subject?
9. What relation does repentance sustain to reformation?
10. What is the relation of repentance to restitution?
11. What was Paul's conception of the relation of sorrow to repentance?
12. What is the essential idea involved in repentance?
13. Give the substance of McGarvey's views upon the subject.
14. What can you say concerning the importance of repentance?
15. What about its difficulty?
16. How may the difficulty be overcome?
17. In what sense is conversion a miracle?
18. What is the relation of repentance to grace?
19. What is the essential factor in making the divine grace available?
20. Why can not God save a man against the man's own will?
21. When only is a sinner's condition hopeless?
22. Outline the Restoration position upon repentance.

LESSON IX. CONFESSION

I. The Fact of Confession.

It is practically the universal consensus of opinion among all reputable church historians that a brief verbal confession of faith in Christ preceded baptism in the practice of the early church. The only Scriptural statement of the form in which this confession was couched is found in Acts 8: 37, in the narrative of the conversion of the eunuch. The best authorities now regard this passage as an interpolation, but this fact does not impeach the accuracy of the statement. If an interpolation, it must have been made very early, and must have recorded the practice of the early church communities. Irenæus (I-re-ne'-us) (A. D. 107) refers to the eunuch's confession, so it must have been customary in his time. Mosheim and Neander, the most eminent of modern church historians, agree that such a confession was an established practice of the early church. Both the fact of confession and the character of the confession which was made may be regarded as established data of church history.

II. The Need for Confession.

The need for an open confession of faith in Christ before assuming the obligations of the Christian fellowship is clearly apparent. It is true that baptism in itself is a confession; but it is also true that baptism is properly administered only upon an open profession of faith in Jesus Christ by the person to be baptized. Such a profession is due both to the person making it and to the cause which he accepts. No one who is unwilling to confess Christ openly before men is really willing to yield whole-hearted obedience to him. Confession strengthens the faith of the one who makes it, gives an example of loyal obedience to those who witness the profession, and is a source of strength and comfort ever afterward, even until the hour of death. No one who honestly and sincerely makes "the good confession" ever forgets or ceases to prize his action.

III. Scriptural Warrant for Confession.

While the confession of the eunuch is the only direct account of the form of confession contained in the Scriptures, the fact of confession is frequently mentioned. Notable instances are the case of Paul's statement to Timothy (1 Tim. 6: 13), and also of his emphasis upon confession in his letter to the Romans (Rom. 10: 9). The language of our Lord in Matt. 10: 32, 33 was later emphasized by his own example in the presence of the Jewish Sanhedrim (Matt. 26: 62-64). The necessity for an open profession of faith on the part of the penitent who believes in Christ is made clear throughout the New Testament narratives.

IV. The Form of Confession.

As we have stated, the confession of the eunuch is the only recorded statement of the actual form of confession used in the early church; but we have a very definite record of the confession which was certainly later used in Matt. 16: 16. The great confession of Simon Peter at Cæsarea Philippi not only constituted the only creed of the early church, but also its only confession. It is obvious that an open recital of faith in the creed which he accepts is a proper preliminary to the acceptance of a penitent believer in the Christian fellowship. Hence, the creed of the church must, of necessity, be rightfully the confession of the church. This fact is tacitly recognized even in the man-made creeds of later years, which are almost universally styled "confessions;" as, for example, the Augsburg Confession, the Westminster Confession, and others.

In the process of deflection from the ancient standards which took place as the centuries passed on, the simple apostolic confession was made more elaborate, as we have already shown in our study of creeds. One of the weaknesses of these later elaborate formulations was that they could neither be repeated nor understood by the majority of the men and women who were supposed to accept them when they came into the church. Only the clergy, as a result, really had any definite knowledge of their creeds, or were supposed to have any. This state of affairs still prevails in the Roman Catholic and in most Protestant communions. The "laity" in all of these churches know very little about the provisions of their church confessions, although they are supposed to be bound by them. In the early church, the situation was very different. There every Christian knew and understood his creed, and openly confessed his belief in it before he came into the church.

V. Confession and Conversion.

Confession, so far as it relates to conversion, is closely aligned with baptism. It follows naturally after faith and repentance, and furnishes a proper basis for the administration of the initiatory Christian ordinance. The person who has heard the gospel, has believed its message and has fully repented of his past sins, is then ready to make an open confession of his convictions before men, and to put on Christ in the ordinance of baptism. Doubtless the circumstances under which this confession may be made will vary at different times and with different people, but the necessity for the confession and the form which it should take remain the same, under any and all conditions. It must be a frank, open, unhesitating acknowledgment of belief in Jesus as the Christ, the Son of the living God. The exact wording of the confession is not, so far as our best knowledge goes, material, the

important thing being that Jesus should really be acknowledged as the Christ; that is, as our supreme Lord and Saviour.

It is difficult to understand a case of conversion without confession. Even those people who claim to have been fully converted while out alone in the forest, or as the result of some individual mystical experience, will scarcely deny the necessity for an open profession of the change in their mental attitude. The apostle Paul evidently meant that this open profession was to be regarded as being of parallel importance with the inner mental change when he said: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Righteousness" is linked here with the inner process and "salvation" with the outer. Whether any one can be saved without making an open profession of faith is profitless to discuss, being on a par with the query as to whether one can be saved without being baptized. The gospel, as we have it, is not concerned with negatives, but with positives. Just how much we can *omit* and still be saved, it is both foolish and wrong to ask. If we really believe in Christ, it is our clear duty to confess Him openly before men and to be baptized into His name, and this should be ample for us to know or to care to know in regard to the matter.

VI. The Restoration Position.

From the beginning, the Restoration movement has emphasized "the good confession." In a typical Restoration revival, the minister will earnestly, and with every resource of logic and power at his command, try to persuade men and women to accept Christ. There will be no violation of the most sacred intimacies of the soul by the crude "personal-work" methods of a certain type of rabid emotionalism. On the contrary, the soul, in an atmosphere genuinely religious and reverent, will be left to work out its own answer to the Spirit of God. When once surrender comes, and the penitent deliberately steps out to make the confession before men, it means real conversion, and not the hypnotic emotionalism too often superinduced by a crude mob psychology.

The confession is an important feature of New Testament evangelism. It should never be secured by any method which violates in the slightest respect the independence and free will of the convert. The freer, fuller and more unforced the confession is, the more genuine and lasting will be the conversion. Anxiety on the part of the evangelist or of friends to secure confessions which are not the full and frank and spontaneous expressions of the inner soul and will is unfortunate, and runs counter to the fundamental principle of New Testament evangelism. Every true confession must embody the whole-hearted surrender of the soul to Christ.

SCRIPTURE REFERENCES.

Matt. 10: 32; Luke 12: 8; Matt. 16: 16; 26: 64; Rom. 10: 9; 1 John 4: 15; Acts 8: 37; 1 Tim. 6: 13.

BLACKBOARD OUTLINE.

| | |
|-------------|-------------------------|
| CONFESSTION | 1. Purpose |
| | 2. Necessity |
| | 3. Form |
| | 4. Place in Conversion |
| | 5. Scriptural Authority |
| | 6. Confession and Creed |

OTHER REFERENCES.

1. Campbell—"Christian System," Chapter XVII.
2. Davis—"First Principles," Chapter XI.
3. Oliver—"New Testament Christianity," Chapter XIII.
4. Zollars—"The Great Salvation," Chapter VIII.
5. Moore—"The Living Pulpit of the Christian Church." Sermon by D. S. Burnet on "The Good Confession."

The last reference touches one of the greatest discourses ever delivered by an advocate of the Restoration plea.

TOPICS FOR DISCUSSION.

1. The Need for Confession.
2. Notable Scriptural Confessions.
3. The Good Confession.
4. Confession and Conversion.
5. Confession and Salvation.
6. Confession and Baptism.
7. Confession and Modern Evangelism.

QUESTIONS ON THE LESSON.

1. What is the attitude of church historians in general toward the subject of confession?
2. Where is the only Scriptural account of the early confession which preceded baptism?
3. What about the authenticity of this statement?
4. Would the fact of its being an interpolation militate against its historical value? Why?
5. Give the testimony of Irenæus upon the subject.

6. What two eminent church historians agree in endorsing the confession?
7. Explain the need for the confession.
8. What benefits are derived from confession?
9. What does Paul say about confession in Romans? In 1 Timothy?
10. What does our Lord say about confessing Him before men?
11. How did He set the seal of personal approval upon his own words?
12. Where do we find the Scriptural form of confession?
13. What relation is there between confession and creed?
14. Explain how confession and creed became separated in actual practice.
15. What was the result of this separation?
16. How is confession related to conversion?
17. Must the confession always be couched in the same language?
18. Must it always contain the same substance?
19. What is that substance?
20. Can there be conversion without confession?
21. Why is the question profitless?
22. What is the Restoration attitude upon confession?
23. How do modern evangelistic methods frequently run counter to the Scriptural ideal of confession?
24. Should confession ever be secured by undue pressure? Why?
25. Distinguish between right and wrong forms of "personal work" in evangelism.

LESSON X. BAPTISM

I. What Baptism Is.

The word "baptism" is a Greek term, which has become Anglicized as a result of persistent theological usage. In its original New Testament significance, the verb *baptizo*, which is the Greek original of baptize, is rendered by Cremer's New Testament Lexicon "to immerse, to submerge," with no other meanings. As Cremer points out, the immersion, in its New Testament usage, was for a specific religious purpose, and not simply any or all dippings in water. In the case of John the Baptist, the baptism was essentially one of repentance, the external action doubtless being intended to symbolize the washing away of the sins of the penitent. In the case of Christian baptism, the element of initiation into a definite group of believers, as well as the added symbolism drawn from the fact of the resurrection, were superimposed upon the idea involved in the baptism of John, although it is not improbable that the idea of initiation was also present, at least

in part, in the teaching of John. In other words, the baptism of John was fundamentally a baptism of repentance, while the baptism of Jesus, after the ascension, was a baptism which included the ideas of repentance, resurrection and church membership. Baptism is the initiatory ordinance of the Christian religion, the external expression of preceding faith and repentance, and the final step in conversion. Further characteristics of the subject involve the discussion of (1) the design, (2) the subjects and (3) the form or action of the ordinance.

II. The Design of Baptism.

On the day of Pentecost, Peter told his hearers to repent and be baptized unto the remission of sins. As already stated, this language undoubtedly took into account the preceding faith and repentance of those to whom it was spoken. Granting faith and repentance as existing already, the open profession involved in baptism, carrying with it definite enrollment in the new brotherhood of disciples, completed the process of conversion. Baptism is not, therefore, a mechanical or magical rite which washes away past sins, but simply the final expression of the complete surrender of the heart and will to Jesus Christ. Baptism is for "the remission of sins" in this sense, and in no other. To possess value, it must be joined with faith and repentance—the whole process being regarded as one definite and complete commitment of the soul to Christ. It is an error, entirely without Scriptural warrant, to regard baptism as something separate and distinct from the spiritual processes of which it is the culminating feature. Without faith and repentance there can be no Scriptural baptism, nor can there be any baptism without the idea of enrollment in a specific brotherhood.

III. The Subjects of Baptism.

From what has been said already, it can be readily seen that the subjects, and the only proper subjects, who can receive baptism are those who have heard and believed the gospel message, and who, having repented of their sins, are ready to take the final step in putting on Christ. Such persons, in the act of baptism, declare to the world the inner spiritual experience which has been theirs, and also declare their specific enrollment in the brotherhood of Christ's disciples. It is obvious, from these considerations, that only those who are of an age to be able to understand the simple meaning of the gospel, and to accept it fully and definitely, are capable of assuming the obligations involved in Christian baptism.

The practice of "infant baptism" arose, in the first place, out of the dogma of "original sin," which taught that every person born into the world was born under the sentence of condemnation. In order

to avert this doom, the rite of baptism became necessary, and, since infants as well as adults were under the condemnation, all alike had to be baptized. Infant baptism thus became an established custom in the church, and after the Reformation it was retained in most Protestant communions. After a time, the dogma upon which it was based, infant damnation, became obsolete in many churches, and the practice of confirmation, involving definite moral and spiritual elements, was required in order to make the previous baptism valid. This, however, places baptism *before* instead of *after* faith and repentance, an order which has neither Scriptural nor psychological warrant.

The idea that children, from their earliest infancy, should be brought up in the nurture and admonition of the Lord is, of course, valid and praiseworthy; but it is not necessary to change the meaning and place of baptism in order to accomplish this result.

IV. The Action of Baptism.

Few subjects have aroused more discussion or dissension in the field of Christian doctrine than the question as to the proper form or action of Christian baptism. The difficulty has arisen chiefly because of the inertia of established customs and habits of procedure, which makes it practically impossible to secure a universally unprejudiced study of the subject. Any one who really cares to investigate the evidence upon its merits must be impressed by the preponderating weight of the argument for immersion as the original form of baptism. This argument may be briefly summed up under the following heads: (1) Language, (2) authorities and (3) symbolism.

The testimony of language is overwhelmingly in favor of immersion. As we have seen, the best Greek lexicons define "baptize" "to immerse," and "to immerse" alone. The generic or root meaning of the word involves the idea of dipping or submerging under water. To suppose that this root meaning was suddenly and radically changed without any definite evidence of the change is certainly unreasonable. We have not space to go into this somewhat technical phase of the question, but all who are especially interested are referred to Mr. Campbell's complete analysis of the root meaning of *baptizo*, as contained in the Campbell-Rice debate and also in his work on Christian baptism.

It is worth noting, in this connection, that in all countries where the Greek language is used to-day the form of baptism employed is invariably immersion. This fact is undoubtedly due to the incongruity of adjusting the ordinary root meaning of the word in its own language to any other form of expression. To baptize a person without immersing him involves such contradiction in language as to make it impossible in countries where Greek is habitually spoken.

The testimony of authority is quite as strong as the testimony of language. The vast majority of paedobaptist scholars concede that immersion represents the New Testament form of baptism. We have space here to mention only the names of a few of these men. The list includes Justin, Tertullian, Origen, Chrysostom, Eusebius, Whitby, Wall, Calvin, Luther, Wesley, Salmasius, Bossuet, Whitefield, and hundreds of others. The fact that many of these were not immersed themselves does not detract from the value of their testimony. For various reasons, they believed that the New Testament practice was not essential and therefore accepted a substitute. In doing so, however, they frankly acknowledge the fact that immersion represents the original New Testament form of the ordinance.

The evidence from symbolism is especially strong. It is based upon the fact that the act of immersion symbolizes the great truths of the death to past sins, the resurrection to a new life, and especially the great corner-stone of Christianity, the resurrection of our Lord. Baptism thus possesses a real symbolic meaning which is destroyed when affusion is practiced. While the authority of the Scriptures and of the language of Jesus alone constitute sufficient warrant for any ordinance, nevertheless, when a given practice is reasonable and intelligible in itself it becomes much more appealing. This is the case with immersion as the action of Christian baptism.

V. The Testimony of the Scriptures.

Those who have difficulty in regard to any phase of the baptismal question can be given no better advice than to take their New Testaments, in the English version, and carefully read and mark *every* passage in which the word in question occurs. Professor McGarvey, in his celebrated sermon on "Baptism," follows this plan, and the reader is referred to this extraordinarily simple and illuminating discourse, if he does not care to work out the details for himself. It is almost impossible to resist the cumulative evidence afforded by such a plan of procedure. Moreover, it has the advantage of avoiding controversy in a field where prejudice is apt to be unusually strong.

VI. The Restoration Position.

The Restoration position upon baptism was reached early in the history of the religious development of Thomas and Alexander Campbell. Having accepted the New Testament as their guide, these men, against their desires and prejudices—for both were originally paedobaptists—were forced to discard both affusion and infant baptism because, after the most diligent search, they were unable to find any definite Scriptural warrant for either practice. In order to restore the New Testament church, they found it necessary to restore the New Testament teaching with regard to baptism. Since their day,

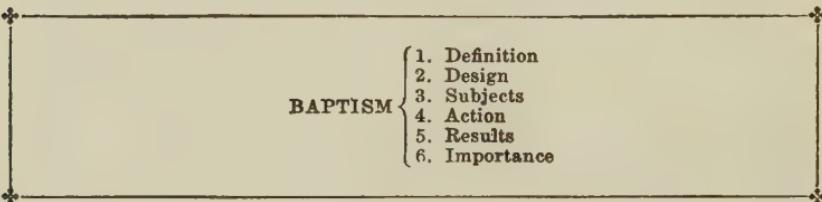
nothing has occurred to shake the validity of their conclusions upon the subject.

SCRIPTURE REFERENCES.

Matt. 3: 5, 6, 11, 13; 28: 18, 19; Mark 1: 4, 8, 9; 16: 15, 16; Luke 3: 3; John 3: 22, 23; Acts 2: 38, 41; 8: 12, 13, 36-38; 9: 18; 10: 47, 48; 11: 16; 16: 15, 33; 18: 8; 19: 2-5; 22: 16; Rom. 6: 3, 4; Col. 2: 12; Gal. 3: 27; Eph. 4: 5; Heb. 6: 2; 1 Pet. 3: 21; 1 Cor. 10: 2.

These references cover practically every New Testament passage dealing with the ordinance of baptism. A few cases where the word is mentioned are not given, but they throw no additional light upon the subject.

BLACKBOARD OUTLINE.



OTHER REFERENCES.

1. McGarvey—"Sermons," Chapter IX. Also reproduced in tract form. The best brief discussion of the subject in existence.
2. Campbell—"Christian Baptism." Also the debates with McCalla, Walker and Rice, especially the latter.
3. Briney—"The Form of Baptism." Deals almost entirely with the action of baptism.
4. Kershner—"Christian Baptism." A straightforward presentation of the facts which avoids the polemical method of discussion.

TOPICS FOR DISCUSSION.

1. The Origin of Baptism.
2. The Purpose of the Ordinance.
3. The Baptism of John.
4. The Proper Subjects of Baptism.
5. The Form of Baptism.
6. Spiritual Elements in Baptism.
7. Trine Immersion.
8. The "Open Membership" Question.

QUESTIONS ON THE LESSON.

1. What is the derivation of the word "baptism"?
2. What was involved in John's baptism?

3. How does Christian baptism differ from the baptism of John?
4. Define Christian baptism?
5. What is the design of baptism?
6. Interpret the correct meaning of the expression "baptism for the remission of sins."
7. Can baptism be separated from faith and repentance? Why?
8. Who are the proper subjects of baptism?
9. How did the practice of infant baptism originate?
10. Why is the practice still retained in churches which have ceased to believe in the dogma upon which it was founded?
11. How do such churches strive to accommodate their practice to their changed theology?
12. What is wrong about their method of accommodation?
13. Why is there so much dissension with regard to the action of baptism?
14. Summarize the testimony from language with regard to the form of baptism.
15. What bearing does the practice of Greek-speaking peoples have upon the subject?
16. Summarize the testimony from authorities.
17. How do you explain the variance between the teaching and the practice of paedobaptist authorities upon the subject?
18. Give the argument from symbolism.
19. What is the best way for the average individual to reach a satisfactory conclusion in regard to the disputed points at issue concerning the ordinance of baptism?
20. Outline the Restoration position upon the subject.
21. Why did the Campbells give up affusion and infant baptism?
22. What relation does the baptismal question sustain to the plea for the restoration of New Testament Christianity?

LESSON XI. THE GIFT OF THE HOLY SPIRIT

I. Nature of the Holy Spirit.

The Holy Spirit is the invisible manifestation of the Deity in the affairs of the world. The Bible clearly teaches a threefold manifestation of the divine nature. First, we have the idea of God the Father, the central and unifying conception which is especially emphasized in the Old Testament dispensation. Next, we have the conception of God incarnate in a human being, in the person of Jesus Christ in the New Testament dispensation. Last of all, we have the manifestation of the divine nature, in an invisible spiritual power which

constantly "makes for righteousness" in the course of world history. These three manifestations are all one, because they embody the same God under different aspects. The idea of the Trinity, as it is usually styled, is not only a logical and reasonable one, but it is in line with what we know of our own mental and spiritual natures. The same man thinks, feels and acts, and yet thinking, feeling and acting are different things. In the same way, the Deity is manifested to us in three different forms, without in the least affecting His essential unity.

II. The Holy Spirit and Conversion.

The Holy Spirit is the active agent in conversion. The gospel appeal does not depend upon mere logic alone for its acceptance. It is logical, because Christianity appeals to the human reason, and the reason must be convinced; but the dynamic of the appeal lies in the power of the Holy Spirit. This power is not irresistible, otherwise every one who hears the message would be forced to accept it; but it is strong enough to overcome the opposing pull of sin and temptation, if it is given an opportunity to do so. In the last analysis, the final decision rests, and must rest, with the will of the man or woman to whom the appeal is made; but the Holy Spirit gives strength to turn to the right, where otherwise strength would be lacking.

III. The Holy Spirit and Sanctification.

The word "sanctification" means, literally, "made holy." It refers to the building of Christian character in the lives of those who have accepted Christ. It is a moral and spiritual, rather than an ecstatic or emotional, condition. As sometimes defined, it has led to gross emotional and superstitious absurdities. Any one is "sanctified" who is doing his best, in his own way, to live the life which Christ taught us we should live, regardless of any special emotional state attending his efforts. Sanctification is a moral process, and is subject to moral tests. If a man manifests in his daily life the triple trinity of the fruits of the Spirit as given in the fifth chapter of Galatians, he is "sanctified," and if he fails to manifest these "fruits," there is no sanctification about him.

IV. The Holy Spirit and the Word.

The early Restoration teachers, following the lead of Mr. Campbell, held that the Holy Spirit operates only through the revealed word of God. In Mr. Campbell's debate with Rice, a full exposition; both of his own views and of the opposing position, may be found in detail. The essential point involved is the distinction between a rational and sane interpretation of the action of the Holy Spirit and an interpretation which opens the way to unlimited emotional absurdities. The current view of the Holy Spirit in Mr. Campbell's day in-

volved the idea of some peculiar emotional experience which miraculously "came upon" the sinner and irresistibly "converted" him. Such a doctrine is clearly contrary to the whole gospel teaching regarding salvation as it is found in the New Testament. The three thousand were not converted in this way, nor was the Ethiopian eunuch, nor Lydia, nor the Philippian jailer, nor any of the other early converts to the new gospel, according to the record. On the other hand, there was no disposition on the part of Mr. Campbell or any of his followers to dispute the reality of the work of the Holy Spirit or His essentially superhuman and spiritual character.

V. The Baptism of the Holy Spirit.

There are only two cases in the New Testament in which this expression is used. The one occurs upon the occasion of the conversion of the three thousand upon the day of Pentecost, and the other with regard to the conversion of Cornelius. In the one case, the first Jewish converts were made to the new gospel, and in the other the doors of the church were opened to the Gentile world. Correct usage compels us to limit the use of the expression, therefore, to these two exceptional and extraordinary occasions. There is no necessary "heresy" involved in speaking of the "baptism of the Holy Spirit," as applied to other instances of His presence, but clear thinking and exact expression are not promoted by such usage.

VI. The Extraordinary Gift of the Holy Spirit.

This was a manifestation of the Spirit's power granted only in the apostolic age, and conferred by the "laying on of hands" by the apostles. It gave power to work miracles, to heal the sick, and in other ways to furnish supernatural credentials for the new teaching. It was not continued after the apostolic age. Instances of its occurrence may be found in Acts 8: 14-19; 19: 5-7, and elsewhere.

VII. The Ordinary Gift of the Holy Spirit.

This is the "gift of the Holy Spirit" promised to all penitent believers, who hear the Word, believe it, repent sincerely of their past sins, and are baptized into the name of Christ. It furnishes power to live the Christian life, and to remain true to the profession made in the act of conversion. It is a vital force in the world to-day, and will so continue as long as the gospel is proclaimed to the human race. Its **presence** is not attested by miraculous or supernatural signs, but by the **practical** manifestation of the "fruits of the Spirit"—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

VIII. The Fruits of the Spirit.

We have already referred to the fact that the essential test of the reality and presence of the Holy Spirit is the daily life of the Chris-

tian. Jesus said that a tree is known by its fruits, and Paul enumerated the fruits of the Spirit in detail in Gal. 5: 22, 23. Wherever these "fruits" are found, we may be sure that the Holy Spirit is present; and where they are absent, we may be equally sure that the Spirit is absent also.

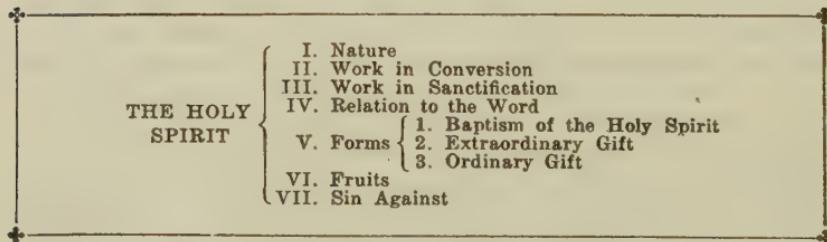
IX. The Sin Against the Holy Spirit.

There has been widespread discussion with regard to this question, much of it of a mistaken and harmful tendency. The references in Matt. 12: 22-32 and Mark 3: 28-30 make it perfectly clear that the expression was originally used with reference to the attribution of demonical instead of divine power to Christ on the part of the Pharisees. Evidently, therefore, the sin refers to such a perversion of truth as involves a complete reversal of moral distinction, so that good becomes evil, and evil, good. Moreover, we must suppose such a reversal to be unchanging and permanent. The idea that any person who has even the slightest desire to repent or to become a Christian has committed the sin against the Holy Spirit is an absurdity. The presence of the desire to be better is certain proof that the sin has not been committed. Only those who have so perverted their moral natures that good and evil have actually exchanged places in their thinking and living have placed themselves beyond the hope of pardon. The man whose desires are all evil and who has come to hate goodness for its own sake is obviously hopeless. Such a man has committed the sin against the Holy Spirit.

SCRIPTURE REFERENCES.

Matt. 12: 31; Mark 3: 28-30; John 14: 16-18, 26; 15: 26; 16: 7-13; Acts 2: 4, 17, 38; 8: 13-20; 19: 1-6.

BLACKBOARD OUTLINE.



OTHER REFERENCES.

1. Sweeney, Z. T.—"The Holy Spirit." The latest and best book upon the subject in our literature.

2. Richardson, Robert—"The Holy Spirit." The first book upon the subject in the literature of the Restoration.
3. Garrison, J. H.—"The Holy Spirit."
4. Oliver—"New Testament Christianity," Chapter XV.
5. Moore—"The Living Pulpit of the Christian Church." Sermon by W. K. Pendleton on "The Ministry of the Holy Spirit."
6. McGarvey—Commentary on Acts, especially Chapters I., II., VIII. and X.
7. Campbell-Rice Debate, Proposition Fifth.

TOPICS FOR DISCUSSION.

1. The Trinity.
2. The Nature and Office of the Holy Spirit.
3. The Baptism of the Holy Spirit.
4. The Extraordinary Gift of the Holy Spirit.
5. The Ordinary Gift of the Holy Spirit.
6. The Spirit and the Word.
7. The Fruits of the Spirit.
8. The Holy Spirit and Conversion.
9. The Sin against the Holy Spirit.

QUESTIONS ON THE LESSON.

1. State what is meant by the Trinity.
2. What is the nature and function of the Holy Spirit?
3. Is the idea of the Trinity unintelligible?
4. What is the office of the Holy Spirit in conversion?
5. State some erroneous views of that office.
6. What is meant by sanctification?
7. When is a man sanctified?
8. What are the tests of sanctification?
9. What is the relation of the Holy Spirit to the Word?
10. What was the early Restoration position upon the subject?
11. Why was this position taken?
12. Did the early advocates of the Restoration dispute the reality or supernatural power of the Holy Spirit?
13. What is meant by the baptism of the Holy Spirit?
14. What are the only cases of this baptism mentioned in the New Testament?
15. Is it wrong to speak of other cases as baptisms of the Spirit?
16. What is meant by the extraordinary gift of the Holy Spirit?
17. Give illustrations of its use.
18. What is meant by the ordinary gift of the Spirit?
19. When and how is this gift received?

20. What are the fruits of the Spirit?
21. What is the final test of the presence of the Spirit?
22. What is meant by the sin against the Holy Spirit?
23. What mistaken views of this subject exist in some places?
24. Has any man who is afraid he has committed the sin against the Holy Spirit actually committed it?

LESSON XII. THE BREAKING OF BREAD

I. The Second Ordinance.

There are two ordinances of the Christian religion. The first—baptism—is the ordinance of initiation, and the second—the Lord's Supper—is the ordinance of perpetuity. These two ordinances constitute the essential framework of the church. The person who is baptized and who communes regularly is, on the formal side at least, a Christian. As we have already seen, there is a vital element in Christianity which goes beyond any formal expression, and which is manifested by the possession of the fruits of the Spirit, mentioned in the last lesson. Unless we are Christians in both the formal and vital sense of the word, our profession is vain. This does not place any lower estimate upon the value of the ordinances, but it does emphasize the fact that all ordinances have value, not in themselves, but, rather, in what they may produce. The ordinances are essential means of grace or of salvation, but, considered as formal actions alone, they have no efficacy. There is no magical virtue about either baptism or the Lord's Supper which will save a man whose character and life prove that he has not made Christ first in his affections.

II. The Institution of the Lord's Supper.

A full account of the institution of the Lord's Supper is given in the twenty-sixth chapter of Matthew, the fourteenth of Mark and the twenty-second of Luke. In addition to these Scriptures, the eleventh chapter of 1 Corinthians contains a detailed statement in regard to the proper form of observance of the ordinance. It is noticeable that the Gospel of John, although giving a very full account of the last days of our Lord, says nothing about the institution of the Eucharist. In all probability this omission was due to the fact that the matter had been treated so fully already by the Synoptics. Moreover, John's Gospel, in the famous discourse on the bread of life, gives a spiritual analysis of the symbolism embodied in the Supper which is especially valuable. Apparently, the Lord's Supper was instituted primarily as a memorial. The language of the Synoptic records makes this fact clear. The deep spiritual significance of the ordinance is brought out

by the later record of John, while the social meaning and value of the service is witnessed by Paul, especially in his letters to the church at Corinth, and by Luke in the Acts of the Apostles.

III. Purpose of the Lord's Supper.

It is obvious, from what has been stated already, that there are four great ideas involved in the Lord's Supper. We may specify these ideas as (1) a memorial, (2) an ordinance, (3) a communion, and (4) a confession. It may be worth while to examine briefly the significance of each of these purposes.

1. **A Memorial.** The Lord's Supper is a definite memorial of an historical event, just as the Passover was a memorial of the Exodus, and the Fourth of July is a memorial of American independence. The observance of the Lord's Supper tends to keep historical Christianity in the foreground, since a memorial which does not stand for an historical fact is a misnomer. Sometimes, and this has been especially true of late years, there is a tendency to lay less stress upon the historical Jesus—a few recent critics even going so far as to assert that Jesus never lived. The memorial of the sufferings and death of the Christ is a constant refutation of such teaching.

2. **An Ordinance.** We have touched upon the matter of ordinance in a preceding section of this lesson. The Lord's Supper, by making a definite center for regular assembly and worship, holds the community of Christians together and constitutes the core of the church organization. There would be no Christian church without the Lord's Supper, and where the Lord's Supper is regularly and properly observed there is sure to be a Christian church.

3. **A Communion.** This is the essential, heart meaning of the Lord's Supper. It means communion with Christ and with our loved ones who have gone across the river of death, as well as with our brothers and sisters in the immediate and visible brotherhood of the church. This is what Paul meant by "discerning the Lord's body." Unless we make Christ real in our communion, the ordinance will have little value for us.

The spiritual fellowship and communion lead naturally to the idea of unity and organic brotherhood. The Lord's table is the place where Christians ought to be one, first of all. The one loaf symbolizes the idea of unity and brotherhood, and all dissension, or hatred, or jealousy, should be put away when we come to partake of the loaf and the cup. Only as love and forgiveness and harmony prevail can we "discern the Lord's body."

4. **A Confession.** The old word for the Lord's Supper—the "sacrament"—was derived from the Roman soldier's oath of allegiance to the emperor, and implied the idea of a confession or pledge of our

loyalty to Christ. Undoubtedly the communion is just such a pledge and confession. We renew our baptismal vow openly and loyally when we commune with regularity and sincerity. The Greek word for the ordinance—the Eucharist—means a “thanksgiving.” Here we have the idea of confession also, although with more of the Greek spirit of freedom and joy than is involved in the Roman pledge of allegiance to duty. Both the Roman and the Greek ideas are useful, and represent different phases of the same reality.

IV. Manner of Observance.

There are three elements in the communion service as given in the New Testament: First, the loaf; second, the cup; third, prayer. So far as the particular manner in which these three essential features may be combined or used is concerned, we are given the utmost freedom. There can be no New Testament communion service, however, where these three elements are not present.

The questions as to the time when prayer is to be offered, or as to a single cup or a plurality of cups, or as to a certain kind of bread, or a certain way of holding the cup or the loaf, are all matters of freedom and taste. The only essential features are the ones already mentioned.

V. The Time of Observance.

This is important, if we regard the Lord's Supper as the essential ordinance for keeping alive and maintaining the organization of the church. If observed, without exception, every week, the Eucharist will keep the church alive, even when there are only a few scattered disciples without a regular minister. Its value in this respect must have been very great in the early extension of Christianity, and it would be no less valuable to-day, if we would properly avail ourselves of it. The churches which do not observe the Lord's Supper regularly every week depend upon some ecclesiastical machinery or overhead organization to keep things together. This means, sooner or later, tyranny, and the loss of freedom by the church. By giving the Lord's Supper its proper, rightful and apostolic place, the necessity for unapostolic, ecclesiastical despotism in order to secure efficient organization and work is avoided.

VI. The Restoration Position.

In seeking to restore the New Testament ideal of the church, the early leaders of the Restoration movement were obliged to discard affusion and various other innovations which had become associated with the first Christian ordinance. They found the same increment of non-Christian material thrown around the second ordinance. Instead of being observed every week, it was observed monthly, or quarterly, or at other periods suiting the convenience of ecclesiastical

authority. Instead of being a symbol of unity and brotherhood, it was made a perpetual reminder of dissension and division. Instead of being a free and spiritual service, it was made stilted and formal and lifeless. No more important feature of the Restoration plea can be mentioned than is embodied in its emphasis upon the proper place and the proper observance of the Lord's Supper.

SCRIPTURE REFERENCES.

Matt. 26: 20-30; Mark 24: 22-26; Luke 22: 7-20; John 6: 41-63; 1 Cor. 10: 14-22; 11: 23-34; Acts 20: 7; 2: 42, 46.

BLACKBOARD OUTLINE.

THE LORD'S SUPPER

| | | |
|----------------------|---|---------------|
| I. Institution | { | 1. Memorial |
| II. Purpose | | 2. Ordinance |
| | | 3. Communion |
| | | 4. Confession |
| III. Observance | | |
| IV. Time | | |
| V. Restoration Ideal | | |

OTHER REFERENCES.

1. Campbell—"The Christian System," section on breaking the loaf.
2. Milligan—"Scheme of Redemption," Book III., Part II., Chapter VII.
3. Kershner—"The Religion of Christ," Part III.
4. Horton—"The Early Church," Chapter II.
5. Lord—"On the Lord's Day."
6. Brandt—"The Lord's Supper."
7. Cave—"A Manual for Ministers" (for an especially beautiful and appropriate form for the communion service).

TOPICS FOR DISCUSSION.

1. The Purpose of the Lord's Supper.
2. The Idea of Ordinance.
3. The Memorial Feature.
4. The Idea of Communion.
5. The Idea of Confession.
6. Sacrament and Eucharist.
7. The Time of Observance.
8. The Manner of Observance.

QUESTIONS ON THE LESSON.

1. Name the two ordinances of the Christian religion.
2. What is the main purpose of each ordinance?
3. How is the Lord's Supper related to the church organization?
4. What value does an ordinance possess?
5. Is there any magical virtue about it?
6. When and under what circumstances was the Lord's Supper instituted?
7. Why does the Gospel of John fail to mention its institution?
8. What special features are emphasized in the communion by the Synoptic writers? By John? By Luke and Paul?
9. What is the first purpose of the Lord's Supper?
10. What is the second purpose of the Lord's Supper?
11. What is the third purpose of the Lord's Supper?
12. What is the fourth purpose of the Lord's Supper?
13. How is the Lord's Supper related to Christian unity?
14. What is the meaning of a sacrament?
15. What is meant by the Eucharist?
16. What are the essential elements in the observance of the Lord's Supper?
17. Mention some non-essentials.
18. What can you say in regard to the time of observance?
19. How is a proper observance of the Lord's Supper related to church freedom?
20. Sketch the Restoration attitude upon the Lord's Supper.

